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ABSTRACT

This document, to provide for effective library service to Asian language speakers, includes information on the culture of Chinese Americans, Filipino Americans, Japanese Americans, and Vietnamese Americans. For each group, the following are described: generations, immigration and length of United States residency; family and children; language; religion/spirituality; manners, customs, etiquette, gestures and taboos; cultural ideals; social interaction and relationships; holidays and celebrations, popular reading materials; vendors and other sources of information; and the role of the library. Also included is a separate document containing recommendations for library service to Asian language speakers which focuses on: challenges/opportunities for directors and administrators; customer service; personnel and staff development; commonalities and differences of Asian cultures; communicating with Asian-language speakers; needs assessment and community analysis; access; materials and collection development; marketing and awareness; technology in libraries; services, programs; and future implications. (AEF)

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Harmony in Diversity: Recommendations for Effective Library Service to Asian Language Speakers.

Patty Wong, Comp.

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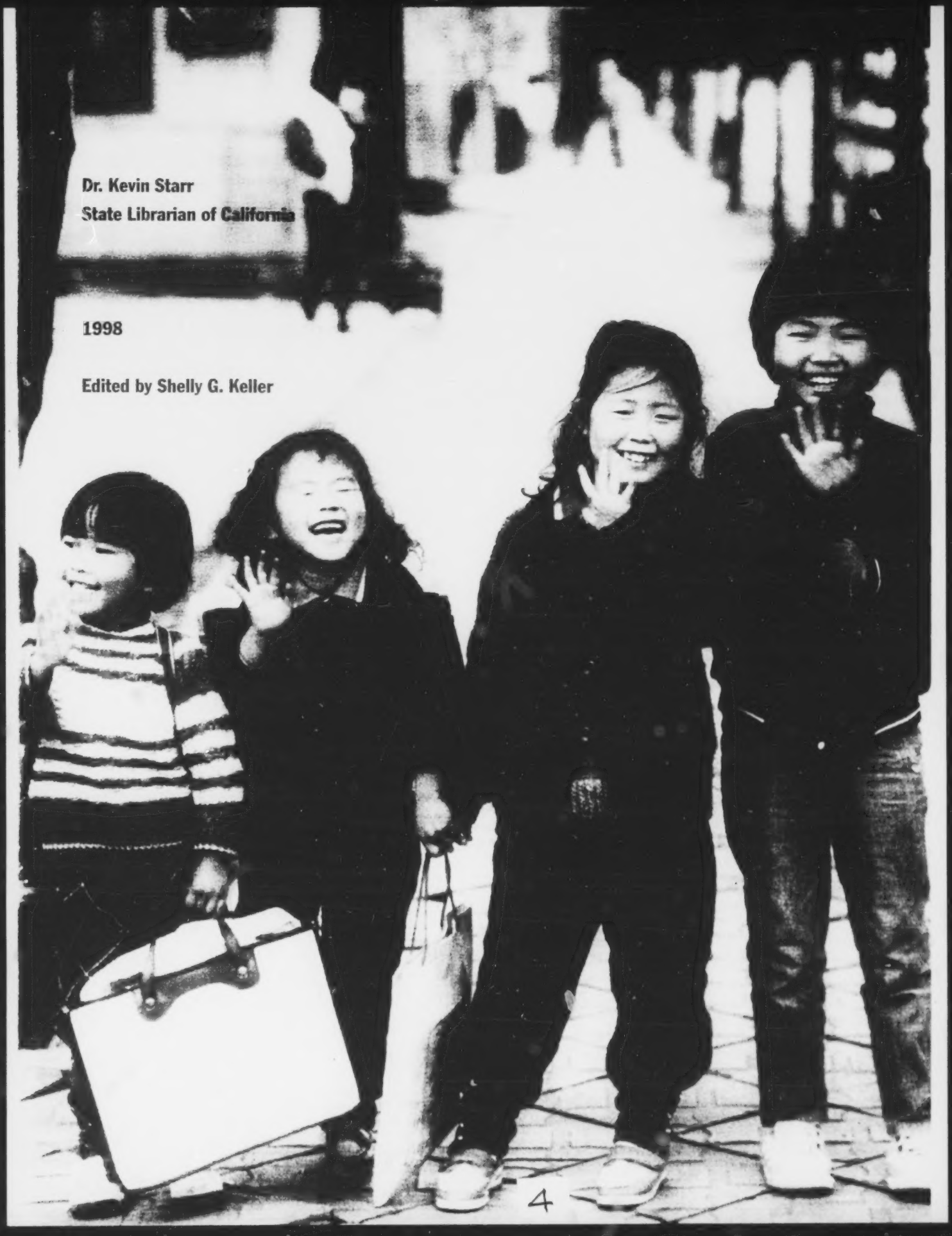
HARMONY DIVERSITY

RECOMMENDATIONS FOR EFFECTIVE LIBRARY SERVICE TO ASIAN LANGUAGE SPEAKERS



Dr. Kevin Starr
State Librarian of California

1998

Edited by Shelly G. Keller

HARMONY IN DIVERSITY

Recommendations For Effective Library Service To Asian Language Speakers

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"From the youngest age, I was a denizen of the local public library. I loved to sit there all day, and read, read, read and when I left, I dragged huge garbage bags full of books home so I could continue reading into the night. The library is the first and last refuge of the sensitive, the socially inept, the future reader and writer, and not a few scoundrels (sometimes all the same person!). Librarians have profound influence on their lives." *Marie G. Lee, Author*

This publication was created to provide guidance to library directors, administrators, public service librarians, and staff on how to improve service to Asian-language speakers and readers throughout California. California is a highly diverse state and everyone in the library community faces the on-going challenge of providing effective library service to an ever-changing population.

In the last 20 years, California has been the primary preferred destination of new Asian immigrants to the United States. As a result, California public libraries are now serving larger numbers of Asian-language-speaking and -reading patrons than ever before. According to recently released data from the Commerce Department's Census Bureau, 3.8 million Asian and Pacific Islanders were residing in California in 1997. Los Angeles County continues to be the county in the United States with the highest number of Asians and Pacific Islanders with 1.2 million.

Being a non-English speaker or reader is perhaps the greatest barrier to library service, limiting access to hundreds of thousands of Californians. The two major non-English languages spoken in California are Spanish and various Asian languages. According to California's Rural Health Policy Council, the 1990 Census counted 665,444 Asians and Pacific Islanders who do not speak any English and are "Population Linguistically Isolated." Because of their linguistic isolation, these limited- or non-English-speaking individuals have not enjoyed the same level of library access and service as California's English-speaking population. This publication provides recommendations on how to provide more effective library service to this underserved population.

Harmony in Diversity was written by the Task Force on Service to Asian-language speakers, a group appointed by the California State Library and composed of public library staff from around the state. While the U.S. Census has identified 19 separate Asian and Pacific Islander ethnic groups, many with more than one language or dialect, this publication focuses on serving the groups which public libraries have traditionally asked the California State Library for assistance in serving. They include: Chinese, Filipino, Japanese, Korean, and Vietnamese.

In preparing this publication, the task force identified several goals. They include:

- Helping librarians understand the differences within Asian and Pacific Islander cultures, and that even within each culture, people are unique;

- Dispelling myths and misconceptions about Asian-language speakers;
- Creating a clear, concise tool to guide library directors, administrators, librarians and library staff at all levels to providing service, access and materials to Asian-language speakers and readers; and
- Providing information on how to connect with Asian-language speakers.

A wide variety of topics is covered in this publication: challenges and opportunities for directors and administrators; managing administrative change; funding; political concerns; practical advice on customer service; personnel and staff development; staff recruitment and selection; recruiting for entry level positions; commonalities and differences of Asian cultures; diversity with each Asian culture; misconceptions about Asian cultures; communicating with Asian-language speakers; needs assessment and community analysis; community connections; access; cataloging; translations; materials and collection development; resource sharing; marketing and awareness; public relations; media relations; evaluation; technology in libraries; services; programs; and future implications.

In addition, the Supplemental Materials document to this publication provides general information on the five cultures, as well as information on holidays and celebrations, popular authors, translations of library terminology and phrases, collection development and vendor lists, ethnic media resources, web sites, and contact persons.

In developing these recommendations, one goal remains paramount: promoting equal library access for all Californians regardless of the language they read or speak. We hope you will find *Harmony in Diversity* to be a useful tool for enhancing your library's service and value to its community.

"When we read, we can travel the whole world in our imagination. We can be heroes or monsters. I used to go to the library often and each book I picked up was a new adventure."

Dr. Sammy Lee, Olympic Gold Medalist, High Diving, 1948 and 1952

Challenges/Opportunities for Directors and Administrators

Asian Americans make up one of the fastest growing ethnic groups in California. It benefits the library to provide effective library service to Asian-language speakers in the library's jurisdiction because this rapidly growing population includes not just new library users, but also new neighbors, taxpayers and potential library supporters. This goal provides numerous challenges as well as opportunities. Library directors and administrators should play a central role in setting the tone and direction of a library's efforts to serve Asian-language speakers.

The following recommendations are provided to help open doors to new library patrons, create new library supporters, and remove barriers to library usage that may exist in many communities.

RECOMMENDATIONS:

1. Library directors and administrators should increase their awareness of the inadequacy of services for Asian-language speakers and readers in public libraries (relative to the Asian population in their service areas) and provide more effective and equitable library services to speakers of Asian languages by:
   - Creating a library climate and ambiance that welcomes Asian-language-speaking patrons;
   - Hiring Asian-language-speaking staff (select which Asian language according to community needs) in both professional and paraprofessional classifications at libraries where needed;
   - Providing adequate funding to start or strengthen Asian-language collections to meet the needs of the Asian population in the library's service area.
2. Sponsor library programs that reach out to the Asian-language-speaking community by involving community groups and inviting them to help plan, promote, and participate in the event, making it a celebration of Asian culture that the entire community can enjoy.
3. Establish a multilingual services section in a large library system with at least one Asian-language-speaking staff person assigned to public service.
4. Directors and administrators can play a central role in establishing the networks that allow resource sharing to occur. Promoting and fostering active communication among libraries and librarians serving similar populations is also important. Experience, knowledge and simple communication can be as important as resource-sharing.
5. Be alert to the need for future library services for the rapidly growing Asian population in the United States. The Asian population in the United States will grow to 11 million by the turn of the century with 40 percent residing in California, according to the "Census Facts about Asian Americans."[1]

Managing Administrative Change

RECOMMENDATIONS

1. Identify library policies and mission statements that must be created or changed to better serve Asian-language speakers.
2. Initiate changes needed to make the library more responsive and relevant to the needs of Asian-language-speaking patrons.
3. Provide the staff with adequate support, training and resources to implement changes in their libraries through systemwide staff development.
4. Assist the staff at central, branch libraries, and bookmobiles in overcoming cultural and language barriers so they can become more responsive to their changing communities, with central libraries serving as the immediate connections.

5. Allocate adequate resources to serve Asian-language-speaking patrons, particularly new immigrants, who reside in the library's service area.
6. Form an advisory committee on Asian-language services within the library system to work with the administration to promote better library service for Asian-language-speaking customers.
7. Although library staff members need not be Asian-language speakers to be sensitive to the needs of the Asian community, it is still important to fill supervisory and management positions with librarians who are skilled in serving Asians whose first language is not English. It is also highly desirable for bilingual librarians to head a culture- or language-focused branch library.
8. Provide culturally specific seminars and training to the staff to increase awareness and understanding.
9. Make implemented changes pervasive and durable.

It is also highly desirable for bilingual librarians to head a culture- or language-focused branch library.

Funding

RECOMMENDATIONS

1. Provide adequate funding to purchase Asian-language materials, hire bilingual staff members, and produce programming to meet the needs of the growing Asian population in the library jurisdiction.
2. Enlist the financial support of local community organizations and businesses to help provide adequate library services and materials for Asian-language-speaking groups. To enhance the budget for Asian-language materials, work with Asian authors and publishers to encourage them to donate books and audiovisual materials as well as funds to promote library services to Asians.
3. Work with Friends of the Library groups and library foundations to raise funds for Asian-language materials. Or, establish an Asian Friends group to help raise money for additional library materials and programs.
4. To enhance the library's development program, identify possible corporate and individual donors to support more effective library service for Asian-language speakers.
5. Establish a matching fund so that the library can match funds raised by community groups to create or expand Asian-language collections at branches. Such monies should augment, not replace, regular funding.
6. Seek grant funding, or funding from other government sources, to enhance library service to Asian-language speakers.

Political Concerns

RECOMMENDATIONS

1. Enhance community awareness of the value of libraries and the roles they play for Asian Americans, especially new immigrants. The library could help form an active committee to discuss the information needs of the Asian-language-speaking community and invite elected officials to attend.
2. Educate government leaders about how the public library helps Asian-language-speaking immigrants acclimate to their new country. Ask Asian commu-

"Libraries and books are the heart and heartbeat of life. They provide each of us a glimpse into worlds beyond our own."

Gail Tsukiyama, Author

nity organizations to work with local government officials to gain support for the expansion of services to Asian-language speakers.

3. Encourage library support groups to express support for Asian-language library services at various community and government meetings. Be prepared to provide a list of desired services, materials, furnishings, software and programming.

Practical Advice on Customer Service

In order to survive in the 21st century, libraries must be customer-centered and community-oriented. They must now strive to meet the information needs of every customer, including people from other cultures who do not speak English and who are unfamiliar with American public libraries.

Good customer service is a value all staff members should embrace because good customer service results in the public supporting the library, contributing private dollars, and volunteering. Good customer service pays. And a library that provides good customer service is a fun place in which to work.[2]

Library service involves human interaction. The goal of good customer service is to fulfill human needs for information. Good customer service is friendly and welcoming and requires positive interpersonal communication skills. Most people are not inherently skilled at customer service. It takes training and support to become customer-service oriented.[3]

RECOMMENDATIONS

1. Encourage all staff members to meet the needs of all patrons no matter what languages they speak.
2. Set high standards of customer service. Libraries must strive to meet the information needs of every customer in a kind, friendly manner. This includes educating Asian-language-speaking patrons about library rules and regulations before checking out materials.
3. Remove barriers to good customer service to become a user-centered library. Libraries must look at every transaction and every encounter from the customer's point of view, not just from the staff's perspective.
4. How library service is delivered to each individual affects the community's perception of the library, the library's value to the community, and the opportunities it offers. Each staff person – from public service desk to security, from janitorial employees to trustees, commissioners and volunteers – has a responsibility to help customers get what they need. This requires a staff that feels secure, is well trained and well informed, and is supported by managers and administration.
5. Explain library procedures clearly to make sure Asian-language-speaking customers understand them. Many new immigrants have limited English skills.
6. Provide staff with opportunities to learn a few expressions in the languages of the Asian groups that the library serves. Asian immigrants and Asian-language speakers support libraries where their languages are spoken, especially by the library staff. Reward staff members who learn a few, useful Asian language expressions (see Supplemental Materials for the appropriate languages).

Personnel and Staff Development

Today, more than ever, people of various ethnic backgrounds are entering library careers as professionals and paraprofessionals. It is to the library's benefit to have staff members who reflect the community's diversity so they can effectively reach out to and serve the community, and, in turn, get support from the community to sustain the library's survival. Training, professional development, and education also enable library staff to respond to service needs and a changing environment.

Staff Recruitment and Selection

RECOMMENDATIONS

1. To deliver effective library service to Asian-language-speaking patrons, libraries must recruit staff who:
   - believe in the value of a library to the community;
   - can read and write in English and an Asian language;
   - have subject expertise;
   - value diversity and are culturally aware and sensitive;
   - have an interest and commitment to serving diverse communities;
   - pursue opportunities for personal growth and professional development;
   - are flexible in embracing change; and
   - seek opportunities to develop relationships in the community as well as community experience.
2. As communities change, so does the face of the community. Staff selection should be based upon changing community needs, rather than just perceived needs. Libraries can identify prospective bilingual staff members by creating a local advisory group. Advisory members often volunteer their time to assist the staff in serving Asian-language speakers, and they can help to recruit Asian-language-speaking staff members.
3. Library directors and administrators can promote and recognize the importance of service to Asian-language speakers by establishing an appropriate reward or recognition structure.
4. Assist civil service commissions and personnel departments in identifying and promoting job openings in the community in nontraditional ways and in community-based media and organizations. Help them focus on local recruitment, encouraging and coaching interested library supporters in how to be competitive applicants.
5. Help civil service commissions and personnel departments define nontraditional job qualifications. Balance selection criteria to include traditional qualifications, such as years of service, with nontraditional criteria such as community knowledge and experience, community connections, language skills, cultural knowledge and cultural affinity.

It is to the library's benefit to have staff members who reflect the community's diversity so they can effectively reach out to and serve the community . . .

6. Help the personnel departments identify bilingual Asian-language-speaking volunteers, student workers, interns and pages who are qualified and likely candidates for future openings. Libraries and administrators can encourage Asian-language-speaking paraprofessionals and volunteers to pursue careers in librarianship. Some library systems have established scholarship and training programs to develop in-house personnel. This increases the pool of librarians who have the bilingual skills and knowledge to serve the changing populations in California's communities.
7. Develop standardized oral and written language tests when recruiting for bilingual positions.
8. Make the applicant screening process culturally relevant by creating a review panel that reflects the diversity of the community and the community's interests.

"The library is my meditative space where I can attain a level of peace five layers deep. Only then can I hear the music and meaning of other minds."

Belle Yang, Artist and Author

Recruiting for Entry Level Positions

RECOMMENDATIONS

1. Look for prospective Asian-language-speaking employees among patrons, community-based organizations, local schools, volunteers, summer youth workers, Friends groups, churches and temples.
2. Place job applications and announcements at public service desk counters of the branch or location where positions are open.
3. Post recruitment fliers at ethnic and community grocery stores, in churches and temples, on bulletin boards at community centers and other gathering places, in ethnic and mainstream media, at local fairs and festivals, at job and career fairs. Advertise with high school and college career counselors, in community college student unions, at service club meetings, on the Internet, in community newsletters and in other city departments.
4. Advertise job openings in Asian-language or bilingual newspapers and on Asian-language radio and TV stations in the community.

Staff Development

RECOMMENDATIONS

The following process facilitates developing library staff who value diversity:

1. Administration commits to valuing diversity as a library goal, demonstrating on-going support with action, dollars and resources.
2. Administration and staff survey all library employees to establish the level of their cultural awareness, cultural sensitivity, and cultural understanding of the changing community.
3. Administration and staff identify training needs.
4. Administration provides adequate cultural awareness training, using a variety of trainers, formats and topics while striving to reach all staff members.
5. When training is complete, administration and staff members reassess attitudes through surveys, observations, and changes in behavior.
6. Administration and staff reaffirm their commitments to valuing diversity by planning social activities that promote personal interaction, cultural awareness and sensitivity among the staff.
7. Administration provides financial support for language and culture classes for the staff. Instruction can sometimes be provided by qualified library volunteers.
8. The library uses cross-cultural mentoring and cross-cultural training to build awareness and sensitivity.
9. Administration builds awareness of cultural resources by creating on-the-job opportunities such as on-site orientations and tours of all other library sites. The library could also create a profile of each location and highlight the staff's strengths, noting language skills as well as American Sign Language, CPR, first-aid, computer and other skills.
10. The library uses its culture- and language-focused branches to host or provide cross-cultural training to all library staff. Bilingual staff members are compensated for their language skills used on the job.
11. The library works with other city/county departments to identify staff members who can help with translation or interpreting, and uses these employees as resource people.
12. Administration solicits and encourages diverse representation on the library board or commission.

Commonalities and Differences of Asian Cultures

As human beings, we share many commonalities, and yet we live in different ways. Among Asian cultures, there are also many commonalities as well as differences. One of the goals of this publication is to help libraries and their staff members understand the differences between and similarities across Asian cultures. All of us have the ability to live in any culture, but most of us live our lives knowing only one.

Culture is, by and large, a survival mechanism, consisting of plans and recipes for handling the world. Culture can guide how we see and think, how we relate, what makes us laugh or cry, how we eat and dress, as well as how we are born and how we die. Culture allows the individual to survive within the strength of the group with whom he or she shares a homeland, ancestry and environment.

In presenting information specific to cultural groups, there is great concern about the potential for stereotyping. In learning about Asian cultures, it is important to remember that each individual is unique, and that there is enormous diversity and complexity in humans, regardless of their cultures.

In learning about the commonalities and differences among Asian cultures, there are several influences which should be recognized. They include:

- Historical and cultural backgrounds;
- Generations, immigration, and length of U.S. residency;
- Social class structure and region of original or ancestral country;
- Family and children;
- Language;
- Religion and spirituality;
- Manners, customs, etiquette, gestures, and taboos;
- Cultural ideals; and
- Social interaction and relationships.

The Supplemental Materials to this publication provide details on how these influences reveal themselves in individual Asian cultures. Each section was written by a member of the Task Force which authored this publication. In addition to covering the topics listed above, each section also discusses the role of the library in helping people bridge cultures.

Diversity Within Each Asian Culture

While many Asian cultures value family, education, cultural and linguistic retention, most Asian cultures express those hopes and expectations in different ways. And while some Asian cultures share a common language and culture that crosses geographic boundaries, one's homeland or nation is equally important. The homeland and its political history also contribute to the uniqueness and distinct differences from culture to culture. Each Asian culture is distinct, unique and should be valued and recognized as such.

With regard to Asian languages, Chinese is to Asian languages what Latin is to the Romance languages (Spanish, Italian, French, Portuguese, and Romanian). Japanese and Korean languages, for example, are so deeply indebted to Chinese that the two languages still use many Chinese characters in writing along with their own alphabets or vernacular scripts. The Chinese characters often retain the same or similar meanings, although they are pronounced differently.

Vietnamese written language was originally based on Chinese characters, but the influence of the French during their occupation of Vietnam resulted in the language being Romanized as it is today. Publications from mainland China are often written in the "simplified" Chinese characters, a shorthand that was promulgated during Communist rule to expand literacy in the Chinese population. These "simplified Chinese characters" and other intricacies of Asian languages can pose problems for Chinese-language collection development.

When serving Asian-language speakers, the staff must be flexible.

The spoken language – dialects and word order – also differ greatly from one Asian culture to another. Influences of other cultures are also reflected in interpretation and meaning in each Asian language. Within Asian cultures, there are not only different languages, but different dialects within each language. Such language regionalisms can make it difficult for people from the same culture to understand other dialects, as is the case with the Chinese language.

RECOMMENDATIONS

1. When developing a collection of video and audio resources, try to balance the collection to meet the specific language needs of the library's service area population. When you have patrons who speak different dialects (for example, Mandarin and Cantonese), try to provide resources for each.
2. Expect a wide range in paper and binding quality when purchasing Asian-language materials because place of publication often impacts both language and production quality. For example, Chinese-language resources published in Hong Kong will have a decidedly British influence in terms of product quality (binding, paper, etc.), while resources published in Taiwan will deliver high quality in both language and product. Publications and resources from mainland China, at this time, tend to be of lower quality in terms of binding, paper, and printing. As for Korean-language materials, almost all now available are published in South Korea. However, publications from North Korea may eventually appear in American public libraries, given the current (late 1990s) reconciliatory movements between the United States and North Korea. Presently, publications from South Korea far exceed those from North Korea in paper quality, printing, and binding.
3. The belief that all Asian cultures are the same can interfere with the library's ability to provide effective service to individuals. Asian cultures are distinct and unique. To provide effective library service, it is helpful when the staff members attempt to understand the differences between Asian cultures and are respectful of those differences.
4. When serving Asian-language speakers, the staff must be flexible. Ask tactful questions. Learn the distinctions between cultures. Do not insist on applying English, American or Western cultural standards when serving Asian-language-speaking patrons. For example, inserting Asian-language magazines into plastic magazine covers so that the back cover is displayed demonstrates the library's disregard for the fact that many Asian-language publications are read from right to left, with the binding on the right, not the left.

"Libraries in Asian American communities have provided me with research materials while librarians helped me to understand them. Libraries have also introduced me to new audiences, helping me reach the very people I'm writing for." ***Lisa See, Author***

5. Remember, no culture is monolithic with everyone in that culture behaving in exactly the same way or believing exactly the same thing. The best approach is to deliver library service with the individual in mind. Try to understand that people within each Asian culture have many different views, experiences, values, feelings, and beliefs regardless of sharing a common culture or language.
6. It is best not to make assumptions. Do not assume someone is of a particular culture. It is better to ascertain the person's language preferences. For example, a Korean raised in Japan, or in Korea before the end of World War II when Korea was under Japanese rule, can speak Japanese and may enjoy Japanese-language materials.
7. Keep in mind the political, economic and social differences within the homeland region of an Asian-language speaker. People of all cultures bring those political, economic and social differences – and their feelings about them – with them when they emigrate to another country.
8. Be sensitive to political issues when planning programs, outreach activities and collection development. Avoid cultural symbols, such as flags, which can carry "too much" political meaning for some people. Instead, consider using maps of the Asian countries which are the "homelands" of the Asian-language-speaking groups the library serves.
9. Learn to rely on the library's cultural community to verify the accuracy and appropriateness of language use or other cultural issues. When you act without help from someone in the key culture, you can make mistakes.
10. Videos on learning Chinese refer to learning Mandarin unless they specify Cantonese. One must determine whether the patron wants Mandarin, Cantonese or another dialect when helping them to check out videos.
11. Many Asians are family oriented, so library programs designed for parents and children are likely to attract more participants than programs designed just for children or just for adults. Consider providing programs both inside the library and in locati›ns convenient to the targeted audience.
12. Many Asians are highly motivated about obtaining a high quality education for their children. Enhance their awareness of the public library as an educational institution where children can develop reading skills at an early age.

Misconceptions About Asian Cultures

When trust has been established between a library staff person and an Asian patron, the patron develops the expectation of having a "face-saving" experience. This trust requires that management empower library staff to be flexible regarding library rules and policies, such as how overdue fines are charged. Remember that once an Asian patron loses "face" or reputation, that patron may never return to that library or any other.

Library service to all patrons should be fair and equitable, but it also should be delivered within the patron's own cultural context. California's public libraries serve people of many cultures. Staff members need flexibility to serve diverse patrons with equanimity without pitting people of different cultures against one another. Keep this in mind when resolving problems between patrons of different cultures over issues that may arise in the library setting.

Some misconceptions about Asians include:

1. "Asians are the 'model minority.'" This implies Asians are without problems. This belief can detract staff members from providing the type and level of library service to Asian-language-speaking individuals that would be most effective.

2. "Asians are shy, quiet and not expressive." This misconception affects how service is provided and can cause the level of service to decline. When an Asian person is outgoing or assertive, some people misinterpret those actions as "misbehavior." In many Asian families, children are raised to be respectful, modest and humble, with the purpose of creating a "harmonious" or cooperative relationship within the family and community. Because Western culture values individuality and competitiveness, this modesty and humility can be viewed as weakness or as being submissive.
3. Asians are often stereotyped as having a high socioeconomic status, especially when they have large, extended families. Asian merchants and retailers are also perceived as being more affluent than other immigrants, bringing more money with them, having better access to funds to start businesses, making more money than other immigrants, excelling in both education and work. These are stereotypes, and are not true of all Asians.
4. Additional misconceptions about Asians include the belief that all Asians are: smart; wealthy; hard-working; frugal; highly educated; highly technically skilled; good at science and math; successful. While these qualities may be highly desirable, they are not always accurately applied. Many Asian immigrants, like immigrants from other countries, are frugal and hard-working in order to survive in their new country.

Communicating with Asian-language Speakers

While there are many shared linguistic characteristics among Asian-language speakers, there are many differences. Depending on the country or nation of origin, an Asian-language speaker's pronunciation may be nasal or clipped, linguistic mannerisms may appear blunt, or gestures animated. Each cultural linguistics specialization reveals a combination of cultural influences, including the importance of the homeland. Other factors stem from influences of other groups such as the French in Southeast Asia, the Japanese in Korea and mainland China, the British in India, and the Spanish in the Philippines.

Of primary importance to providing good customer-centered library service is a staff which responds to the linguistic and cultural needs of the community. To that end, the staff should be trained in cultural and linguistic expectations and patron preferences. Staff members can learn common everyday phrases to make patrons feel welcome and open to learning about the library.

A multicultural staff can help colleagues understand cultural specifics, traditions, and taboos.

Recruitment, mentoring and retention of a multilingual staff at all levels for public service work are all factors essential to delivering effective library service to Asian-language speakers. This approach to hiring also helps the library build a network of informed, concerned library staff members who exhibit behavior culturally appropriate to the outreach needs of the community. A multicultural staff can help colleagues understand cultural specifics, traditions, and taboos.

Often, library policies are in conflict with the expectations of many Asian cultures. These policies can include: overdue books and subsequent fines or fees; and censorship of materials available to minors. To deliver effective service, the library must work with Asian-language-speaking patrons within their limits of understanding, respecting individual values while maintaining the library's professional standards. Flexibility in reaching a common understanding is the key to good communication.

RECOMMENDATIONS

1. The concept of the public library in America is new to many Asian-language-speaking immigrants. This is important when communicating with new patrons of Asian descent. To help them become familiar with the public library, translate all library brochures into

"All my life, I have loved books. Books are friends, beloved flesh-and-blood beings. It is only natural that I love and respect libraries which truly are homes for books – homes that are always expecting you, always ready to warmly welcome you." ***Vo-Dinh Mai, Artist and Author***

the appropriate Asian languages to help them become acquainted with how library service works. Be sure to include information about loan period, fees, fines, any Interlibrary Loan charges, etc.

2. Promote the library's Asian-language collection by distributing brochures in Asian communities where people gather. Make sure the library staff is available to help Asian-language speakers become acquainted with the concept of the public library.
3. Give patrons the benefit of the doubt when dealing with problems. A patron can be wrong without being dishonest. There can never be too much understanding in providing service to people of other cultures.
4. While it is important to help people of other cultures understand the library's rules and policies, staff members should avoid reprimanding Asian-language-speaking patrons publicly.
5. Many behaviors are culturally based. Making eye contact and smiling are two examples of how culture affects behavior. Some Asians do not make eye contact because in their culture it is disrespectful. When Asian patrons smile and nod their heads, it is usually done to be polite, and does not necessarily mean they are agreeing with you or understand what you are saying.

   Smiling does not come easily to some Asians. For example, in the deeply embedded Confucian values of Korean culture, a serious dignified look is more acceptable than a smile. On the other hand, a Vietnamese patron might smile for any number of reasons, i.e., lack of understanding, agreeing, or disagreeing but being polite. The staff should not conclude that an unsmiling patron is unhappy or disapproving.
6. Staff members can learn a few simple words and phrases to facilitate service. These can include welcoming phrases, common library terms, terms of respect, and library classification numbers (see Supplemental Materials).
7. There is one simple, surefire way to get the names of Asian-language speakers correctly: ask them about their personal preferences. This is especially important with new immigrants, because some may still list their names in the style of their homelands (often with the family name listed first), while others may have already adopted American usages (family name listed last). Most Asian-Pacific Americans who have been in this country for a while will list their names in the American style – but it is important to always ask about preferences (see Supplemental Materials for NAMES: Getting them right).
8. Physical contact is perceived differently from culture to culture. Physical contact is not necessarily a form of affection, endearment, or familiarity in Asian cultures. Initiating physical contact with a patron is sometimes inappropriate. A nod or a smile goes further than a handshake or a pat on the back. Learn what is acceptable before making physical contact.
9. Taking photographs of someone from an Asian culture can be misconstrued because some cultures or individuals view photographs as too intrusive or as undesirable exposure. When taking photos to document programming and services, be sure to ask permission.
10. When a library staff person who speaks an Asian language is not available, library staff may ask a patron who speaks the same Asian language to help translate.
11. When the staff members cannot communicate in the spoken language, they can sometimes communicate through the written word. Try using the "Translations of Common Library Terms" in the Supplemental Materials to this document.
12. Libraries can create a welcoming environment and enhance communication with non-English-speaking

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"Every book I read takes me on a journey that affects and sometimes dramatically alters the course of my life. Libraries are like the depots where these journeys begin, where the world's possibilities, mysteries, and wonders unfold before my eyes." ***Aimee Liu, Author***

patrons by providing appropriately translated signage, pathfinders, fliers, forms and instructional materials. It is also helpful to create a "community information center" by providing translations of voter registration and other information as well as information on community-based organizations.

13. Hiring bilingual staff members is the ultimate commitment a library can make to serving Asian-language speakers. Providing even a little language training to staff members willing to learn can also have a tremendous impact on how well a library serves its Asian-language-speaking patrons.

Needs Assessment and Community Analysis

Needs assessment is central to a library director's understanding of a community because it can help the director make appropriate resource allocations to establish or continue services. Needs assessment also gives every library staff person a chance to observe and participate in the community, while helping the library become a true community center. The needs assessment process also helps the library distinguish between "perceived" needs and "expressed" needs, enabling the library to let go of "perceived" needs that have not been validated by the process.

RECOMMENDATIONS

1. The U.S. Census is the best place to start needs assessment. Providing the most reliable and readily available source of key information about a library's service area, U.S. Census data is now available on the Internet with data broken down by city or town and zip code. The U.S. Census Summary Tape File 3 provides comprehensive data on cultural, linguistic and ethnic demographics, including income levels, number of years in the United States, number and age of children, and other key information.
2. Use a combination of methodologies to solicit information and data from the community: surveys, questionnaires, coalitions, forums, personal interviews, and focus groups. This creates a clearer profile of the population. When the same data or information is gathered via different means, it reinforces and validates the information.
3. Focus groups held with community leaders can help identify issues and create a harmonious environment for a public forum. These "gatekeepers" can help promote the forum to other people in the community.
4. Translating library user and nonuser surveys into the language of the key cultural group can help broaden the reach. This will ensure the greatest response and accuracy of information while establishing two-way communication between the library and the community.
5. Ask community-based organizations and gatekeepers for help in distributing and collecting surveys. Maximize distribution and collection by enlisting the help of as many community organizations as possible. Surveys can also be distributed door-to-door with the help of a social club or youth group, or at schools and in English-as-a-second-language classes. The library can also distribute surveys at community fairs, festivals, and events. Surveys of entire communities are often conducted on an annual basis to provide local government with a sense of how willing people are to support a variety of services. Such surveys can combine questions about library use with questions on health services, fire and safety.
6. When a library conducts a community forum, it gives community gatekeepers an opportunity to provide input about information needs. For best results, it is important to conduct the forums in the appropriate languages via translators. Separate

forums or focus groups for children and adults may result in contradictory information, but they also give children their own "voice." Public forums can generate substantial community interest in the library if they are widely publicized in local ethnic media.

7. Building a community coalition can provide ongoing input to the library as well as opportunities for the library to provide information to the community. The coalition can include various community organizations and agencies as well as community leaders. Invite coalition members to the library's programs, events, and activities to keep interest in the library active.
8. Include additional sources of library-service-area population statistics, including: planning and zoning department documents; school district information (by law, school districts must annually track Limited English Proficiency data for each school); ethnic and mass media surveys, especially those conducted by the print media; other community-based organizations' survey results and data; and studies by local universities, chambers of commerce, and other city or county departments or agencies. Much of this information can be found on-line and each new source will provide the library with a more comprehensive picture of the community's makeup and needs.
9. Conduct needs assessments regularly (at least every two to three years) and be sure to include needs assessments of both library users and nonusers. Repeating the needs-assessment process provides an opportunity to reevaluate community needs while also assessing what worked and what did not. Library staff can then plan to repeat the programming, services, and promotions which worked while eliminating activities which did not.
10. Inquire at academic institutions about help from interns and students. Many colleges and universities offer distance education and independent study classes that require completion of outside projects by students.
11. Make results of the needs assessment public. Share results with the local media and other local officials in city or county departments. Post the results on the library's web site. Keep circulating needs assessment information and use it in new-employee and volunteer orientations.
12. Analyze the results to determine what library services, programming, staffing, and collection development are necessary to effectively serve the entire community.
13. Encourage staff members to get out into the community to witness the changes taking place – new businesses, new homes and apartments, street repairs, and enhancements. Staff members who wish to learn about the community should try to eat lunch, shop, and buy gas in the library's service area on a regular basis. This is especially important for staff members who work, but do not live, in the library's community.

Outreach should take library staff and services beyond the library's physical boundaries.

Community Connections

RECOMMENDATIONS

1. Outreach should take library staff and services beyond the library's physical boundaries. Story hours in the library and school visits are not outreach activities. These are traditional library programs and services. Bookmobiles began as outreach activities and evolved into standard library service.

Outreach activities include:

- Participation in community fairs and festivals;
- Hosting, attending and participating in community meetings and forums;
- Participating on community boards and commissions;
- Serving on task forces and boards of other agencies or nonprofit organizations;
- Attending important or commemorative events and special occasions;
- Speaking to community groups, social, and professional organizations;

- Programming at community sites, such as story time at a homeless shelter, parenting workshops in churches or temples, or book talks to youth group meetings.

2. Take a systemwide approach to community outreach, committing staff and resources to outreach programs on an on-going basis.
3. Develop programming and outreach opportunities by forming partnerships with Friends or community groups.
4. Distribute outreach opportunities among staff members, rather than designating responsibility for outreach to a single staff person.
5. Community collaboration can lead to partnerships which enlarge the library's community network, widen its sphere of influence, and build library advocates.
6. Collaborate with community groups and coalitions to become more aware of community issues and opportunities for the library to be involved. Strive for reciprocal partnerships with community organizations which are "kindred spirits," sharing goals, resources and outcomes.
7. Make the library's facilities (meeting rooms, outdoor areas, display units, and bulletin boards) available to community groups for meetings, programming, events and information sharing.
8. Collaborate with a local adult school to provide or host citizenship classes and English-as-a-second-language classes in the library.
9. Recruit community volunteers to serve on the library commission or board, to join or establish Friends groups, and to strengthen the library's community connections.
10. Use volunteers to help connect to the community. The roles of volunteers may vary from library to library, but remember: volunteers are essential to maintain community connections.
11. Making community connections and establishing partnerships is a long-term, on-going process. The community is even more fluid than the library. Community involvement goes well beyond just making initial contact. When there is no continued contact and nurturing, the library loses the community's trust, confidence and credibility.
12. Begin making community connections with language schools, churches and temples, ethnic markets, ethnic media, community-based organizations, consulates and cultural centers. Communicate with local schools, PTAs, principals, teachers, and newcomer programs. The school district population generally reflects the local population in terms of ethnicity, socioeconomic status, and languages spoken. Community contacts are great information sources on community needs and nonuser perceptions. Share information with community contacts, and ask questions in terms relative to their vocabularies and experience.

13. Communicate and collaborate with other county/city departments and agencies on programming and staff training. Exchange lists of community contact people.
14. Collaborate with Asian sister cities on programming, community activities, cultural and people exchanges.
15. Partner with local businesses and chambers of commerce to share information, showcase the library, share resources, create programming opportunities, and do fund raising.
16. Work with literacy staff members to cosponsor programs and reach out to that built-in audience for ideas and support.

Access

RECOMMENDATIONS

1. Signage in the appropriate language should be displayed with the collection. Translate exterior and interior signage as well as street directional signage.
2. Translate library card applications, brochures ("How to Use this Library"), fliers and surveys in the appropriate languages, listing a contact person who speaks that language. Distribute these materials widely throughout the library system, and be sure the quality of these translated materials is the same as that of the library's English-language signage and marketing materials.
3. Keep the Asian-language collection current with recent titles to entice patrons to return. Display new releases prominently in a highly trafficked location. New immigrants are impressed with a public library which carries materials in their languages. Such materials draw new library users into the library and encourage patrons to return, especially given the high price of vernacular books sold at local book stores.
4. Locate the collection visibly in the library. Provide adequate shelving and room for growth for Asian-language materials so that shelf space does not inhibit or limit collection development over time.
5. Provide bilingual instructions about those to contact for assistance (i.e., information desk, circulation, reference desk, etc.) at the on-line public access catalog.
6. Create a bibliography/pathfinder of popular materials and new releases in the vernacular language.
7. Provide library tours and orientations in other languages on a regular basis. Or create an audio or video "library orientation tour" in the appropriate languages.
8. Establish a vertical file or picture file on Asian cultures. For example, include photos or drawings on costumes, customs, holidays, festivals, celebrations, traditional games, Olympics, and other timely topics.
9. Schedule bilingual staff members at the public desks. Add name tags or signage to indicate which languages are spoken by on-duty staff.
10. Review policies and procedures to identify, modify, and eliminate institutional barriers such as limits on the number of items which may be checked out.
11. Translate the Dewey classification table into appropriate languages (see Supplemental Materials for translations).
12. Make sure the library is listed in the Asian-language Yellow Pages and community directories.
13. Be sure the Asian-language collection is well maintained, and attractively displayed with good lighting and comfortable seating.
14. Collection signage and cataloging should provide access for both the Asian-language-reading patron and the English-reading-only staff person.
15. To increase the library's visibility in the community, make the library's community meeting room available to English-as-a-second-language classes.

Collection signage and cataloging should provide access for both the Asian-language-reading patron and the English-reading-only staff person.

16. Promote access to Asian-language materials through loans to branches where there is no collection or only a limited one.
17. Provide audiovisual materials in Asian languages. These are extremely popular, especially entertainment videos.
18. Have Asian-language materials in different formats (audio, video, newspapers, and magazines) in close proximity. Asian-language newspapers and magazines will not be read if they are kept apart from the main Asian-language collection. New library users prefer to browse and often do not wander far from where the bulk of the Asian-language collection is located. If it is not possible to keep materials together, post bilingual signage near the main Asian-language collection to alert patrons that additional resources are available and point out where they are located.

"As a child growing up in Los Angeles, I had a happy rendezvous with the public library. Inside those quiet walls, I discovered fascinating words of enchantment, adventure, and discovery on the pages of books." ***Judy Chu, Mayor Pro Tem, Monterey Park***

19. Many Asian-language-reading patrons do not use the on-line catalog to check for a title or subject in the Asian-language collection. Transliterated information (Asian scripts rendered in Romanized text) is probably more useful to the staff than to the Asian-language-reading patrons.
    Instead, they like to scan the materials on the shelves for items they missed in their previous visits. Therefore, all new books should be kept in the special "New Books" section, and with the "New" labels on the spines. Keep the materials labeled "new" for a while and then integrate them into the main collection.
20. After purchasing new Asian materials, prepare a "New Additions" list, and post it by the main Asian collection with the approximate date for circulation. This will alert patrons to new materials.
21. Consider eliminating user fees on materials that teach English. Some libraries charge a nominal fee for audio cassettes and higher fees for videos. Videotapes that teach English or those which show patrons how to become U.S. citizens are very popular with new immigrants and cannot be viewed or used within just a few days. Allow more checkout time so that library users have time to review them. To encourage wider use of these resources, provide a "no user fee" designation.
22. If the library system has a bookmobile, include a well-stocked Asian language collection aboard when visiting neighborhoods with Asian-language-speaking patrons. Provide the same level of service on the bookmobile, such as new book lists and program announcements, and give bookmobile patrons the same attention you would those who use the "regular" library.
23. Some patrons bend the corners of a book page to mark their places when reading. Bilingual bookmarks which provide book-care suggestions might help eliminate this problem. Another solution would be to glue a 10-inch piece of string or ribbon on the last page so that it can be used as a bookmark.
24. Search materials by subject or by using a different format or variation of an author's name when titles needed by the patron are not available. Usually the first word is used as the last name and the last word as the first name. If a book is cataloged with the last word as the last name, and the patron goes by the first word as the last name, the patron or staff members will not be able to retrieve that particular book. For example, "Nhat Hanh" should be cataloged as Last name: "Nhat" and First name: "Hanh."

Cataloging

RECOMMENDATIONS

1. All materials in all languages should be fully cataloged to full U.S. MARC standards.
2. Patrons should be able to view information about materials in the vernacular on OPAC, the Internet, and other electronic and print resources.
3. When libraries copy MARC records for Vietnamese books, some library OPAC systems do not have the capability to encode diacritics (accent marks). Therefore, the spelling of an author's name may be altered, or the title of a book may be misspelled. For example, in Vietnamese, the words "an" and "the" are actually a verb or a name, but the OPAC system can consider them as articles or can ignore them completely. The books with these words at the beginning will not be retrieved. Install appropriate cataloging software to help solve this problem.
4. If a bilingual Asian cataloger is not a possibility, consider contracting with a reputable cataloging service (e.g., OCLC TechPro/Asia Link) for Asian language cataloging requirements.

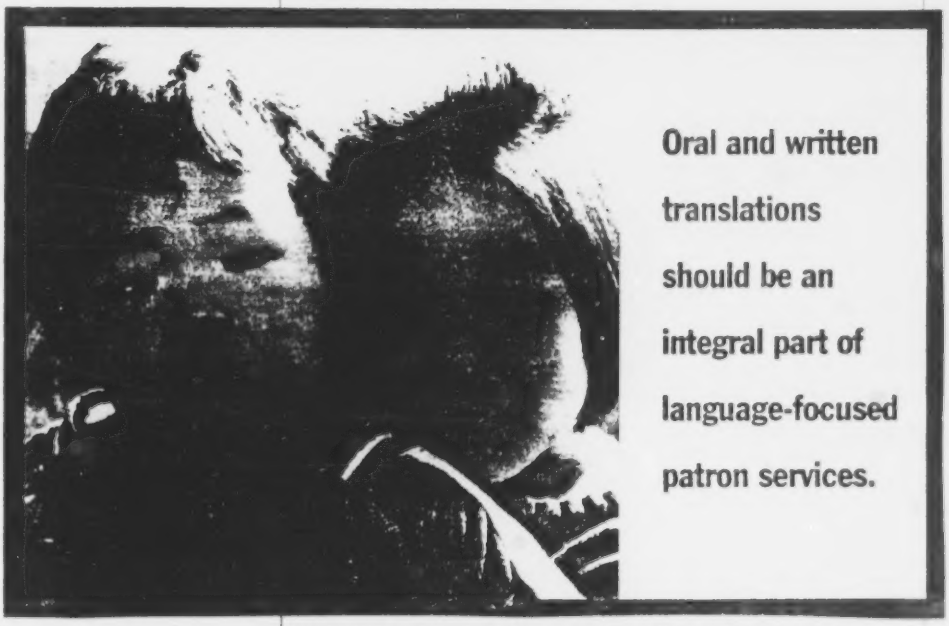
5. Training community members to assist librarians in cataloging Asian-language materials helps the library provide access and strengthens ties to that Asian-language-speaking group.
6. Work to reduce the turnaround time for cataloging and processing materials, making them available for circulation as soon as possible. Small Asian-language collections may be depleted by regular library users in a short time.

Translations

Oral and written translations should be an integral part of language-focused patron services. As a matter of fact, translation has become a routine library service, especially at libraries serving large numbers of new Asian immigrants with limited or no English skills. Consequently, these patrons often request library staff members to translate English documents they have received from public and government agencies.

RECOMMENDATIONS

1. Translation requires skill and expertise. Oral translation over the public counter can be performed by any bilingual staff member; however, written translation that requires accuracy and vernacular language skills should be done by a qualified translator. Identify such translators who work in the library and other departments of city or county government and use them to serve library patrons. Compensate them for their language skills used on the job.
2. Jobs involving an extensive amount of translation cannot be done by library staff members due to limited time; therefore, those translation assignments should be referred to local translation businesses. Keep a roster of translation businesses or agencies at the reference desk, especially those offering translation services at little or no charge.
3. Contact the personnel office of the library in order to identify bilingual staff members who may be available for translation. In situations where a bilingual staff member is unavailable for translation, accept the help of patrons skilled in the requested language for simple and easily understood verbal or written transactions.
4. The library can recruit volunteers to help translate for patrons. Times and dates for translation services provided by volunteers should be posted in the library.



Oral and written translations should be an integral part of language-focused patron services.

Materials and Collection Development

RECOMMENDATIONS

1. Collection development goals and plans should be based on needs assessment results. The materials budget allocation for Asian-language materials should reflect the documented needs of the community.
2. Create a clearly defined materials selection procedure for Asian-language materials. Nontraditional acquisition sources such as bookstores, overseas vendors, direct purchase, and book buying trips may be required.

"American libraries with multicultural spirit have served all. As a first generation Vietnamese-American artist who must go to the library for references, I am very happy to see that more and more young Vietnamese readers are also coming here." ***Kiều Chinh, Actress***

3. Maintain an adequate and current collection of Asian-language materials. The Asian-language collection should meet the informational and recreational needs of all ages in the community, with a balance of fiction and nonfiction titles for children, teens and adults based on needs assessment.
4. English/Asian language bilingual materials are extremely popular. Make a focused effort to collect them, especially those produced for children who can learn English while enjoying traditional stories.
5. Any Asian-language collection should include a special section of literary works by Asian Americans in English (as well as translations in the Asian language section) plus literary works written in English by major Asian writers.
6. Collection development should be on-going. Keep in mind that some Asian-language materials go out of print rapidly, and there is a brief opportunity to purchase them.
7. It is desirable to build a permanent collection with all materials properly cataloged. Work with technical services to package multi-volume sets of Asian language materials. Work collaboratively with technical services staff members to remove barriers to acquisition and circulation of materials in varying formats and multiple volumes. Increase the durability of materials with appropriate bindings because Asian-language publications are often poorly bound.
8. Balance spending between popular titles and materials that have long-term value. Start with popular, high-demand materials and expand the collection over time into an in-depth collection, including reference materials.
9. Get to know Asian-language vendors and book suppliers and seek out small presses and providers of ethnic materials beyond traditional sources (see Supplemental Materials for vendor lists).
10. Asian-language newspapers have a high use rate among Asian-language speakers. Although they can be expensive, daily newspapers and popular magazines in Asian languages can be instrumental in attracting new patrons to the library. Cater to new Asian immigrants by subscribing to one or two magazines at different levels. English-language newspapers and magazines aimed at the Asian Pacific American market are also of interest to Asian-language speakers who are learning English (see Supplemental Materials for the periodicals list in each language).
11. Rely on community input for collection development. Asian-language media, Asian-language bookstores, needs assessment, and staff expertise all share a role in materials selection because there are few analytical/critical/evaluative review sources for Asian-language materials. Patrons can often be excellent sources of information on new Asian-language materials.
12. When the library has no Asian-language speakers on staff, seek assistance from Asian-language bookstores to help the staff develop a list of resources. The library can also organize a committee of Asian-language-speaking patrons to assist in developing a materials list (see Supplemental Materials for vendor lists). Asian American library associations (such as the Korean American Library Association), may maintain lists of resources for starting core collections.
13. Encourage community members to donate new books and other materials in their own languages to the library. Consulates and embassies can also be sources for hard-to-find language materials.

Resource Sharing

RECOMMENDATIONS

1. As a temporary solution, connect with Asian-language-speaking librarians at other branches or in other library jurisdictions for assistance with collection development and book-buying to start the library's collection. (Consult the list of resource people in the Supplemental Materials.)
2. Resource-sharing might also include standing committees and task forces designed to share experiences, expertise and knowledge about services for Asian-language speakers.
3. Those libraries with CJK (Chinese, Japanese, Korean) terminals, bilingual staff members, and cataloging expertise should be noted for resource-sharing assistance. Also note the type and level of assistance the staff is willing to provide to other libraries.
4. Strive for regional cooperative collection-development planning to avoid duplicating materials already available at other library locations. Libraries can also avoid duplicating Asian-language collections by marketing their holding and collection strengths to other libraries for Interlibrary Loan purposes.
5. No amount of interlibrary borrowing can substitute for an Asian-language collection. Interlibrary borrowing should supplement the collection, not replace it. Interlibrary borrowing is a restrictive and cumbersome process that requires the staff to make a strong commitment to help patrons access the materials they want. Interlibrary Loan staff members should keep collection staff members apprised of requests for Asian-language materials.
6. Keep customers apprised of the Interlibrary Loan service which enables them to borrow materials from other libraries. Patrons should know that many books may be available only by this means, and that there may be a fee involved.

   When trying to obtain an item from another library, ask the patron to write down the title requested in the vernacular, and then fax that written information to an Asian-language resource person within the system. This facilitates the translation of the request to the ILL staff.
7. Regularly share invoices or lists of recent acquisitions with other library staffs serving Asian-language speakers. These can alert the staff to recently published and available Asian-language materials.
8. When attempting to locate Asian-language materials, the library staff should use innovative strategies such as searching materials by subject when titles the patron needs are not available.

Marketing and Awareness

The library is an integral part of the community. Marketing should be a fluid process developed by the library's staff, the community, patrons, and potential users. The community should develop a sense of ownership of the library and become empowered by its strengths and resources. They will then be able to help the staff make intelligent decisions about services, programming, and promotion of the library.

Marketing should be a fluid process developed by the library's staff, the community, patrons, and potential users.

Public Relations

The library's customers are its best promoters. Satisfied customers refer other customers, expanding the library's customer base. When the library promotes itself, patrons, the community, and elected officials will also promote it. It is essential for the library to expand its marketing to reach the Asian-language-speaking community, promoting its programming and resources to attract new and repeat customers.

"One of my favorite childhood memories is going to the library with my mother. It's exciting to see so many books written about our experience and history and wonderful to see the library develop services for the Asian American community."

Wendy Tokuda, News Anchor, KRON-TV, San Francisco

RECOMMENDATIONS

1. Keep the library visible in the community by participating in community or citywide activities, including Asian cultural events and celebrations (see Supplemental Materials for lists of holidays and celebrations by culture). Include library programs related to these events in the library's event calendar, creating increased awareness.
2. Promote Asian-language or cultural programs and services with bilingual fliers distributed where Asian-language speakers gather, such as ethnic restaurants, grocery stores, temples and churches, and community centers.
3. Talk with teachers and students in English-as-a-second-language classes about the library. Provide tours to these classes. Most of these students, especially the older ones, are not aware of libraries or that library services are free.
4. Provide space in the library for cultural exhibits of artifacts or folk art and invite the community to open houses to see them. Or, invite artists to display their works at the library, then invite the community and the Asian-language media to the openings. The library can also sponsor children's art work exhibits and then invite parents to attend the openings.
5. Ideally, fliers and brochures should be designed specifically for Asian-language-reading patrons. Each Asian culture has a different way of developing fliers. No matter how well the materials are translated, fliers designed by and for the English reader do not have the "soul" or "spirit" that cater to the tastes of the Asian-language-speaking patron.

Media Relations

RECOMMENDATIONS

1. A bilingual interview with the media is one of the best marketing tools available.
2. Asian newspapers, radio and TV are eager for stories about positive American experiences about their audiences. Providing library success stories (how the library helped an Asian patron, including quotes from the patron) to Asian media creates opportunities for the best possible publicity for the library.
3. Asian-language newspapers frequently print bilingual editions, providing an excellent opportunity to reach an audience that reads in a native language or in English.
4. Create media kits on the library in a variety of languages. Media kits usually include one or two media releases, fact sheets, public service announcements (PSAs), and lists of contact people for follow-up or interviews. Be sure to provide the name, affiliation and phone number for each contact person. Media kits for print media can also include black-and-white or color photos of patrons or programming. Include a written photo cut line describing the who, what and where of the photograph.
5. Track publicity by clipping published articles. Newspaper reporters and editors, and television producers and reporters can often tell you when the story will appear. Although some newspapers and TV stations may provide you with a copy of the coverage, others may not.

6. Keep in touch with the media by sharing newsworthy library activities and programs in an on-going manner. It would be a good idea to keep a list of local Asian-language media along with the names of reporters who have written articles about the library so the library staff can contact them about future programs, events or activities.
7. Positive publicity is invaluable and can contribute to the library's long-term goals such as capital campaigns, issues surrounding construction of new buildings, or the passage of a tough bond or tax initiative.
8. Advertise library services and collections on local Asian-language TV and radio stations. Asian-language media often provide free public service announcements and will broadcast information on the library's special programs and services for Asians.

Evaluation

It is important to not only identify needs and develop programs, but also to determine the effectiveness of programs delivered. This provides a library with feedback on the programs delivered and can also influence the development and delivery of future programs.

RECOMMENDATIONS

1. Evaluation involves tracking activities and results, reviewing those results, and repeating successful strategies and activities while eliminating unsuccessful ones.
2. Keep logs of circulation data, reference questions answered, Asian-language-speaking patrons served, and other records to track results of library programs and activities that target Asian-language speakers and readers. Even scrapbooks of photos and promotional materials can provide qualitative evaluation.
3. Be diligent in ensuring that results influence future plans and activities.

It is important to not only identify needs and develop programs, but also to determine the effectiveness of programs delivered.

Technology in Libraries

Having Asian-language capabilities on the Internet can provide access to a wide range of resources for Asian-language speakers, including web sites for Asian-language daily newspapers, social, recreational, educational and political organizations. The software needed to provide these capabilities is relatively inexpensive and effectively makes any personal computer a "CJK" (Chinese, Japanese, Korean) terminal.

RECOMMENDATIONS

1. Be sure to include Asian-language signage around computer stations.
2. Print handouts and fliers in the appropriate Asian languages, explaining how to operate the computer.
3. Ask Asian-language-speaking patrons to volunteer for computer instruction. Approach Asian-language-speaking patrons and offer them instructions on the computer during their visits.
4. Create an Asian-language computer club and provide the library's community room for meetings. Or, recruit Asian-language-speaking teens to help provide computer instruction in the library.
5. Provide a computer with dedicated CJK (Chinese, Japanese, Korean) software for staff to instruct patrons how to use the program to access materials in those languages. For Vietnamese web pages, install Vietnamese fonts so that users can read the pages written in Vietnamese. Vietnamese fonts are available on the Internet.
7. Increase the number of Asian-language computer programs available in the library's computer.

8. Provide Internet access and create an on-line resource of helpful information. This can include information from various community agencies and services, including information on immigration, citizenship classes, English-as-a-second-language classes, and a calendar of events.
9. Provide computer classes in different languages and ask the Friends of the Library, community organizations or businesses to cosponsor the events. Publicize computer classes taught at the library by Asian-language speakers.

Authentic cultural performances with Asian performers and celebrations of Asian holidays can provide cross-cultural experiences that appeal to all patrons.

Services

RECOMMENDATIONS

1. Effective library service necessitates providing services or access to services culturally relevant to Asian-language speakers. These can include: English-as-a-second-language classes, citizenship classes, programs on community law, immigration information, voter registration information and forms, pamphlets, attorneys who speak Asian languages or who are familiar with immigration law, and bilingual tax preparation.
2. Provide information and materials for new immigrants' survival in this country – for example, materials on how to find a job, how to prepare a resume, how to fill out a job application, etc.
3. Another aspect of effective service includes providing an inviting, warm and welcoming environment for Asian-language speakers.
4. Provide the services of a copy machine and assistance with deciphering and filling out forms.
5. When possible, policies regarding the issuance of library cards should be improvisational for first-time library users. In many Asian families, family ties are extensive. Close relatives – uncles, aunts, grandparents, even older siblings – may act as guardians for young children when their parents are not available. Denying a library card to children on their first visits may discourage them from returning. Flexible library policies, which allow relatives to sign a library card application for a child in the parents' absence, will make both the child and the family members accompanying the child feel welcome and eager to return. Staff will still need to explain to the relatives the responsibility of borrowing library materials.
6. Some Asian extended families or groups of families, especially Southeast Asians, may live together in one home or apartment to share housing costs, so they may not have separate utility bills to show proof of residence. Some libraries require patrons to show two pieces of identification with the same address. Many new immigrants do not have enough mail or identification to be issued a library card. Showing trust in them will make a big impression and will encourage them to return.
7. In recent years, some library systems have enforced a fee-based policy for nonresidents. In some communities where there are large populations of new immigrants, the closest library might be the one right next to the border of their city of residence or within walking distance or easy access via public transportation. Those libraries could extend free services to nonresidents whose income is below the poverty line or to students with limited or no income.
8. Some senior citizens living alone in senior apartment complexes are without convenient public transportation or other means of getting to the library. The library can develop a book delivery/pickup system (like Services to Shut-Ins) to bring library books to these customers. The library could use volunteers for delivery and designate a bilingual staff person as the contact person for this service.

"My mother urged all four children in our family to take advantage of our public libraries. The bookmobile was one of my favorite spots because there I found friendly people who took an interest in who I was. I was fortunate to have had them when I was growing up."

Angela E. Oh, Attorney

9. First-time library users often feel intimidated, especially if they have not had any library experience before arriving in America. A short, person-to-person library tour or orientation could alleviate that situation. The tour could be conducted by a bilingual staff member who could explain policies and procedures, how the materials are arranged, and answer any questions these first-time library users may have. Tours for English-as-a-second-language classes would also be beneficial to new immigrants.
10. Place bilingual fliers and library card applications at popular community places such as churches, language schools, and social service agencies to reach out to people who might otherwise not know about the library.

Programs

RECOMMENDATIONS

1. Library programs should be culturally relevant or educational. They are usually most successful when they are designed and implemented with the help of community members. Authentic cultural performances with Asian performers and celebrations of Asian holidays can provide cross-cultural experiences that appeal to all patrons. This is especially true when programming includes a participatory element (see Supplemental Materials for calendars of holidays and celebrations in each Asian culture).
2. Politically astute library staff will research the political climate of the community to be aware of "politically charged" situations before implementing a programming plan. The library's best approach to political situations is to be ideologically neutral.
3. Whenever possible, pay performers. If the performers wish to donate their fees to the library, then that is a choice they will make. The library should strive to produce Asian programming which is as "professional" as possible.
4. Prepare a mailing list of participants in library activities and programs and use it to increase attendance for the next library program.

Future Implications

RECOMMENDATIONS

1. Administrators should seriously consider patron input and staff suggestions, giving staff the flexibility, tools, resources and authority to decide how best to meet patrons' needs.
2. Administrators should embrace and support the changes necessary to better serve the focused community. One single staff person should not be the sole source of service to the focused community. Effective service to Asian-language speakers requires that the entire library – not just one person – be committed to providing effective library service to all patrons. The staff needs ongoing, pervasive, interaction and contact with the changing community to develop good customer service skills.
3. Administrators should expand and maintain the library's efforts to serve the focused community, including empowering and trusting the community members.
4. Administrators should have a realistic plan to accomplish all the things necessary for effective service to Asian-language speakers. These include: ongoing needs assessments, mission statements, goals and objectives, accountability, a long-range perspective, and evaluative measures.

5. The administration should prepare and plan library services for the 21st century when 40 percent of the 11 million Asians in America will reside in California. This also includes preparing the staff by recruiting, hiring, training, mentoring and developing their skills and expertise to meet the information needs of the 21st-century population.
6. Ultimately, the library should strive for a customer-centered, community-oriented library which is an integral and vital part of the community and the community is integral and vital to the library.
7. Providing the most equitable service possible to the entire community while raising the level of library service to the underserved should be done with the goal of generating a wider base of support for the library and its services.

FOOTNOTES

1 "Census Facts about Asian Americans" is a product of the U.S. Census Bureau's Public Information Office (cf.www.census.gov./population/estimates/nation/intfile 3-1.tx).

2 Suzanne Walters, *Customer Service* (New York, Neal-Schuman Publishers, Inc., 1994), p. 1.

3 Ibid., p. 3.

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Walters, Suzanne. *Customer Service: A How-To-Do-It Manual for Librarians*. New York: Neal-Schuman Publishers, Inc., 1994.

"A nation of readers will be a nation of leaders. Public libraries should not be best-kept secrets. Librarians are very important role models and should be highly visible. If we succeed in instilling in our young people the love of books, perhaps they will not feel the need to reach for guns, alcohol, or drugs."

Huong Tran Nguyen, 1994 Walt Disney Outstanding Teacher of the Year

"Growing up poor in Stockton, my brothers, sisters and I turned to our neighborhood library as a place to learn and discover experiences and adventures beyond our family's means. The diversity of patrons reaffirms our libraries as non-judgmental, democratic institutions for all, whether one is poor or well-off, an English learner or native English speaker."

Henry Der, Deputy Superintendent, External Affairs, California Department of Education

"People expand their knowledge and gain new ideas when reading books on all kinds of subjects. Reading is the great equalizer because it gives everyone an equal opportunity to learn, acquire skills, and succeed in life. Book reading is a passion that I enjoy very much. I encourage everyone to read, and the world will be at your fingertips."

Benjamin J. Cayetano, Governor of Hawaii

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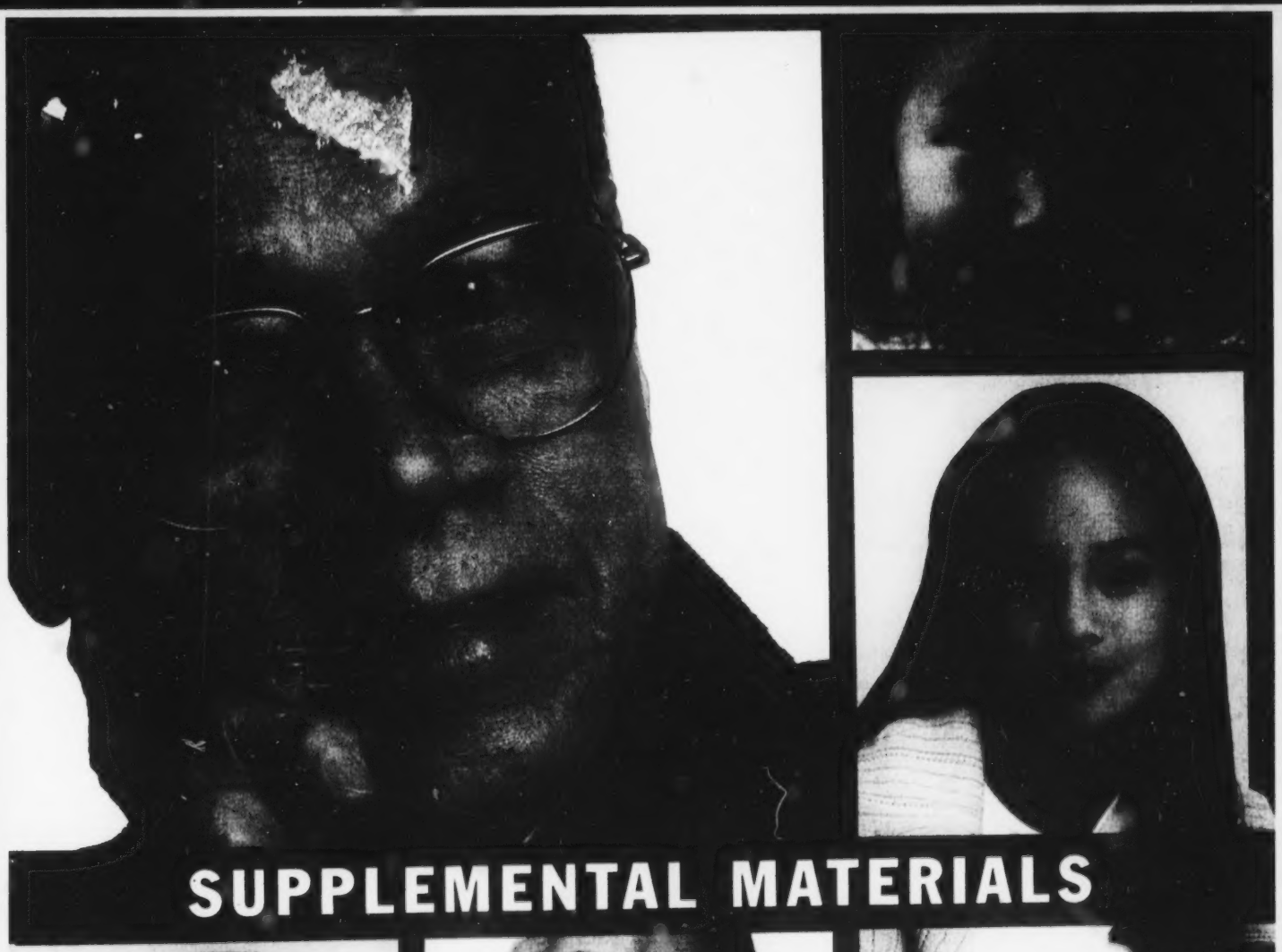

SUPPLEMENTAL MATERIALS

HARMONY IN DIVERSITY

RECOMMENDATIONS FOR EFFECTIVE LIBRARY SERVICE TO ASIAN LANGUAGE SPEAKERS

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CHINESE

1. Generations, Immigration and Length of U.S. Residency

Chinese is a term used to describe people of Chinese origin. It is a term identified with race and ethnicity. Chinese people come to the United States from a variety of international countries: China, Taiwan, Hong Kong, Malaysia, Singapore, Vietnam, Laos, Cambodia are some of the areas where there is significant Chinese population. Racial identity is important to Chinese people, as is with most people of Asian descent. For example, there have been significant waves of immigration to the U.S. of Chinese Vietnamese - individuals who are Chinese and born and/or raised in Vietnam. The Chinese Vietnamese identify themselves as Chinese racially and Vietnamese nationally.

As generations of Chinese migrate and live in America, the desire to maintain racial and ethnic pride, language and cultural heritage is quite distinct. With each subsequent generation, there is a tendency to adopt Western values and American traditions within a distinctly Chinese context. For example, you might find a Chinese family celebrating Chinese New Year as well as American Independence Day. Chinese cuisine might be served at any of these functions, in addition to traditional American fare.

2. Family and Children

Family and children are extremely important to Chinese people. Reverence and respect for elders and filial piety are still deeply rooted in American Chinese culture. Although the extended family may not physically live with their children and grandchildren, one often finds Chinese families living close together, grandparents and other relatives caring for the young ones, and sharing meals on a regular basis. An extended network of relatives and friends of the family raise many children.

3. Religion/Spirituality

Many Chinese people retain their spiritual beliefs as they migrate from their native country to the United States. Buddhism, Confucianism, Taoism, Judaism are all religions practiced by Chinese people. There are significant numbers of American Chinese that practice Christianity and of course, many people retain significant Chinese spiritual traditions and customs in addition to their adopted religion. For example, many Chinese Christian families clean their homes and distribute the good luck red paper envelopes filled with money, in anticipation of Chinese New Year, and attend church services.

4. Language

Language schools The retention of spoken and written Chinese language is deemed essential in the preservations and celebration of Chinese culture. There are many dialects of Chinese language; each Chinese community in the United States retains its dialect and particular cultural traditions. It is essential that those wishing to work within the Chinese community observe and discover the many nuances of that community in the assessment process. Language schools for children are common in larger Chinese communities. Children attend these schools after American school or on weekends. It is also common for bilingual Chinese classes to be taught in some school districts where large biracial/bilingual Chinese families live. The Chinese language is full of tones and symbolism. In the United States, many Chinese speaking people become excited when greeting a person who speaks the same dialect or a dialect they can understand. The smile and become animated in their gestures. Culture and language geographically

isolate many Chinese, unless they reside in an area where other Chinese live. These relationships that develop with fellow Chinese, outside of their own community, are important links to the retention of culture.

5. Manners, Customs, Etiquette, Gestures and Taboos

It is customary in Chinese culture to respect and revere elders and one's parents. Although there has been a longstanding tradition of preferences for male children, as a whole, females are treated with respect for their strong role within the family. As reverence and respect are important within Chinese culture, there can be culturally "correct" and "incorrect" modes of behavior. In a restaurant, the choicest tidbits would be reserved for the elder of the table. He or she would be served first. Modesty and even humility are important, but excelling in cultural and academic pursuits is equally valued. The success or "wealth" of the family is not measured merely in financial or materials terms, but also in the educational and professional status of the children.

There are few public displays of physical or verbal signs of affection among family members. Likewise, in a public setting, physical touching of children by library staff is not always welcome. Upon initial contact with staff, a Chinese individual may appear withdrawn or shy; this is a sign of deference and respect for authority. Once people are more familiar with the expectations of the American library, they will become more responsive, smile, and even become expectant of preferential treatment. This is known as ***mei guanxi*** (may gwanshee), where it is expected that as a relationship becomes more familiar, it also becomes open to the niceties and even favoritism that can develop. When policy imposes fines or other charges on a Chinese customer, after many library visits, the patron may be surprised and even angered. He or she may feel personally betrayed, unless rules and policies are explained in depth prior to the established relationship, in his or her own language. He or she will often try to negotiate, in the spirit of ***mei guanxi***, a culturally specific perspective that should not be ignored or misinterpreted. As with other Asian cultures, saving "face" is important.

Public service desk staff should maintain a professional manner, especially when addressing younger Asian women. Any personal comments, overly friendly gestures, mild jokes, or local slang may be interpreted as inappropriate, offensive, and even an act of sexual harassment. Young women will not be comfortable in confronting staff or speaking up if something bothers them as they are expected to be polite. They will most likely not return to the library because of the potential embarassment or shame.

6. Role of the Library in Helping People Bridge Cultures

The library is perceived to be a center of education and culture, and therefore, valued, by most Chinese people. The concept of borrowing or reading materials in a comfortable setting is familiar. What is not common is the American philosophy and library policy regarding freedom of thought, freedom of speech, censorship and the freedom to read.

Many traditional immigrant families may view schools and libraries to act *in loco parentis*, with the same authority and legal responsibilities as parents. Public service desk staff may encounter immigrant parents who want to limit their own child's reading habits of choice of materials. Some parents may expect the library and staff to assist them in monitoring the child's activities in the library, including directing the young person to more scholarly rather than recreational reading. Some families have requested that the library confiscate the child's library card to inhibit "junk" reading in the hope of

steering them to more "serious" subjects or homework. These parents may also expect the library censor their teenagers from borrowing "adult" novels or nonfiction that may have explicit sexual material. The library should educate staff about these cultural and sometimes class differences and equip employees with easily understood or translated policies regarding the individual's right to read and the library's appropriate role.

Although many Chinese speaking people may have a minimal or working knowledge of speaking English, the written English vernacular of libraries is difficult to understand. Forms, brochures, pamphlets, signs, and basic library instructions should be translated into simplified Chinese characters. The library should recruit, employ and mentor Chinese speaking staff at all classifications to provide a warm, welcoming, and informed environment for the Chinese speaking customer. Many of our Chinese patrons come to the library, receiving only a small percentage of library services, much of which they have discovered by word of mouth or by accident. The use of our meeting rooms, interlibrary loan, public access computers, and third level reference services would increase tremendously if we made this information widely available, and translated in to different languages. Outreach and programming is essential if libraries are interested in truly assessing the needs and makeup of the community. Many Chinese children could not or would not come to the library unless their parents or another adult brought them. It is essential that the library become a place for families who speak many languages.

Courtesy: Patty Wong, Berkeley Public Library and Suzanne Lo, Fairfax Regional Library, Marin County Free Library

CALENDAR OF HOLIDAYS AND CELEBRATIONS

January-February (varies) - ***Chinese New Year***: Celebrated on the first day of the lunar year, families prepare by cleaning their homes, repaying debts, cutting hair and buying new clothes. People burn incense, pay respects to ancestors, and eat traditional dumplings or sweet rice pudding.

April - ***Ching Ming***: The festival to honor one's ancestors, celebrated on the 12th day of the third lunar month. Relatives sweep the graves and make offerings of food to the deceased.

May/June - ***Dragon Boat Festival*** (varies): Celebrated on the fifth day of the fifth lunar month, there are dragon boat races to commemorate the death of Chu Yuan, a patriot/poet of the State of Chu who drowned himself to protest his emperor who gave in to the emperor of a neighbor warring state. The people of Chu lauched their boats and threw rice dumplings in the river to entice the fish away from Chu Yuan's body. People continue to eat the bamboo-wrapped rice dumplings today.

August - ***Harvest Moon Festival*** (varies): When the eighth moon reaches its brightest, people celebrate by eating moon cakes, pastries filled with sesame paste, red bean or melon.

For more details on the meaning and traditions of these and other holidays and celebrations, see:

Celebrate America's Diversity: Holidays, Festivals and Historical Events Celebrated and Recognized by African Americans, American Indians, Asian/Pacific Islanders and Latinos. Chicago: American Library Association, c1983.

Cohen, Hennig and Tristam Potter Coffin, eds. The Folklore of American Holidays. Detroit: Gale Research, Inc., 1991.

MacDonald, Margaret Read, ed. The Folklore of World Holidays. Detroit: Gale Research, Inc., 1992.

For more information on Chinese Festivals and Holidays from the Internet:

http:www.china-contact.com/www/festivals.html

http://science.gmu.edu/~jwang/china/holiday.html

http://www.hkta.org/festivals/traditional.html

http://www.chinaexpo.com/culture/cul09/cultur9.htm

http://deall.ohio-state.edu/jin.3/c231/handouts/h20.htm

http://www.sandiego-online.com/forums/chinese/htmls/holidays.htm

Courtesy: Patty Wong, Berkeley Public Library

VENDORS FOR PURCHASING ASIAN LANGUAGE MATERIALS

"Non-English Language Vendor List." California State Library, Library Development Services Bureau, 1993.

This out of print publication is dated, but is by far, the most comprehensive statewide document that lists vendors with addresses, telephone numbers, fax numbers and a brief description on any collection specialization (children's, bilingual, etc.). The California State Library's Library Development Services Bureau does have reference copies; there are no plans to update the information at this time. One might be able to locate copies at larger library systems, which specialize in non-English language collection development. It is a starting point, even though some of the smaller vendors may no longer be in business and newer bookstores have appeared on the scene since 1993.

"Asian and Indian Language Materials Vendors." Greater Bay Area Region II Major Urban Resources Libraries, May 1998.

This 18-page document is a comprehensive list of Asian language vendors, concentrating on San Francisco Bay Area businesses. It does include some vendors in Southern California and out of state. Vendors are arranged alphabetically by language and the listing includes the address, telephone number, fax number, coverage (materials and special collections) and information on whether the vendor can assist with selection, cataloging and bilingual skills of vendor staff. Compiled as a Cooperative Collection Development of the Greater Bay Area Region II MURLS group, this document is a wonderful resource. As this was a project funded with MURLS grant money, the document itself is no longer in print. However, several hundred copies were made and distributed to Region II libraries. Larger Bay Area libraries will have copies of this list. Check with your local collection development experts to see if your system owns a copy. Or, your local library serving a large Asian clientele will most likely possess a copy.

Your local larger library system may also have an in-house or developed non-English or Ethnic Vendor list. Check with the Asian language collection development staff in neighboring libraries.

Compiled by Patty Wong, Berkeley Public Library

OTHER RESOURCES

General

Liu, Grace. **Promoting Library Awareness in Ethnic Communities**. South Bay Cooperative Library System, 1985.

As Underserved Community Library Awareness Project Coordinator, Ms. Liu compiled a handbook chronicling the experiences of an LSCA funded project in establishing library collection and services to meet the needs of California's ethnic populations. The one-year demonstration project was a joint venture of South Bay Cooperative Library System and five of its members (and nine participating libraries). Although the report is dated, it contains valuable information on communicating with Vietnamese customers, Indochinese and Mexican naming systems, ESL issues in serving non-English speaking patrons, communicating in a bilingual setting and programming. Many forms and samples are included in the Appendices. The report is no longer in print, but may be available through Interlibrary Loan. As this document is not copyrighted, we have included the Vietnamese and Indochinese naming system portions of the report, with permission of the author.

"Growing Up Asian in America." Kwok, Maureen. San Jose Public Library System, Multicultural Services, 1998.

This comprehensive 12-page bibliography lists nonfiction and fiction titles focused upon increasing the cultural understanding of Asian Americans and Asian immigrants. The list includes both adult and children's titles and pertinent bibliographic information, along with the San Jose Public Library call number. Multiple copies may be obtained through Maureen Kwok, Outreach Services, San Jose Public Library, 180 W. San Carlos Street, San Jose, CA 95113. Outreach Services telephone: (408) 277-5666. "Growing Up Asian in America" is also available at the San Jose Public Library's website: http://www.sjpl.lib.ca.us

Staff Directories

The Bay Area Library and Information System/Peninsula Library System/ Silicon Valley Library System (BALIS/PLS/SVLS) has a staff directory which lists the names, phone numbers, job title, and language other than English spoken by staff. An index by language referring viewers to the page on which the staff is listed and a complete index by staff name are included. Check with your local library systems to inquire if they have compiled a similar directory.

DEWEY CLASSIFICATION

杜威圖書分類法

000	Generalities 總類
100	Philosophy & Related Disciplines 哲學及有關學科
200	Religion 宗教
300	Social Sciences 社會科學
400	Language 語言
500	Pure Sciences 科學
600	Technology (Applied Sciences) 應用科學
700	The Arts 藝術
800	Literature (Belles-lettres) 文學
900	General Geography & History 地理及歷史

Oakland Public Library
Asian Branch

COMMON LIBRARY SIGNAGE & PHRASES

Signage

English	Chinese
Adult books	成人書
Application	申請表
Author	作者
Biography	傳記
Career Center	業中心
Check out	借書處
Children's books	兒童書
Circulating Magazines	可供借閱的雜誌
Circulation (Check-out / return) desk	流通服務（借書／還書）台
Computer	電腦
Fee Schedule	收費表
Fiction	小說
For Reference Only. Do not check out	只供參考之用，不可以外借
For Use in Library Only	只供圖書館內使用
Inter-library loan	館際互借
Large Print Books	大字書籍
Library card	借書證
New book list	新書書目
Non-Fiction	非小說
Magazines	雜誌
Mystery	偵探推理小說
Newspapers	報紙
Overdue	過期
Overdue fine	過期罰款
Periodicals	期刊
Please Do Not Reselve Books	請勿將書放回書架上
Please Leave Books on Table	請把書放在桌子上
Return	歸還
Reference	參考
Reference / Information Desk	參考部／詢問處
Restroom	洗手間
Return Books Here	在這裏還書
Romance	愛情小說
Science Fiction	科幻小說
Services	服務
Short Stories	短篇小說
Sorting shelf	書籍歸類整理處
Teen / Young Adult	青少年
Telephone Books	電話簿
Title	書名
Typewriter	打字機

CHILDREN' S SIGNS

English	Chinese
Alphabet Books	英文字母書
Award winning books	得獎書籍
Books on tape	錄音書籍
Children' s Room	兒童圖書室
Children' s video cassettes	兒童錄影帶
Easy Reading Books	簡單容易讀的書籍
Folk and Fairy Tales	民間故事及童話
Number Books	數字書籍
Parenting	親子書籍
Picture Books	圖畫故事書
Readers	讀本
Chinese Books	中文書

The Children' s Room is reserved for children and for adults accompanying children.
兒童圖書室是專門爲兒童及陪同兒童的成人所設

Children under the age of 6 must be accompanied by a parent or guardian.
六歲以下的兒童必須由家長或監護人陪同下使用圖書館

We are very sorry, but due to staff shortage, the Saturday morning family story time is canceled indefinitely.
非常抱歉，因爲人手短缺，星期六早上的說故事時間將會無限期取消

Use of computer is limited to ____ minutes (hour) when others are waiting.
當有人等候時，使用電腦的時間限制爲 ____分鐘（小時）

Computer Printing Fees	電腦列印費用
No Admittance	請勿內進
No Food or Drink Allowed in the Library	在圖書館內不飲食
Staff Area Only	職員專用
Books are checked out for two weeks	書籍的借閱期限爲 ___星期

Oakland Public Library
Asian Branch

CHINESE POPULAR AUTHORS

Romance 愛情小說

Chang, Hsiao-hsien 張小嫻
Ch' iung-yao 瓊瑤
Chu, Hsiu-chuan 朱秀眷
Hsi, Chuan 席絹
Hsu, I-lan 徐薏藍
I-shu 亦舒
I-ta 依達
Liao, Hui-ying 廖輝英
Lin, Yen-ni 林燕妮
Ts' en, K' ai-lun 岑凱倫
Yeh, Hsiao-lan 葉小嵐
Yen, Ch' in 嚴沁

Science Fiction 科幻小說

Huang, I 黃易
Ni, K' uang 倪匡
Wei, Ssu-li 衛斯理

Contemporary Fiction 現代小說

Li, Pi-hua 李碧華
Liang, Feng-i 梁鳳儀

Historical Fiction 歷史小說

Erh-yueh-ho 二月河
Kao, Yang 高陽
Nan-kung, Po 南宮博
Pi, Chen 畢珍
Ssu-ma, Chung-yuan 司馬中原

Kung Fu Fiction 武俠小說

Chin, Yung 金庸
Ku, Lung 古龍
Liang, Yu-sheng 梁羽生

Horror Fiction 恐怖小說

Chang, Yu 張宇
Kuan-chai 寬齋
Yu, Kuo 余過
Yu, Wu-yu 余無語

Mysteries (Translations from Japanese) 日本翻譯推理小說

Agakawa, Jiro 赤川次郎
Matsumoto, Seicho 松本清張
Natsuki, Shizuko 夏樹靜子
Yamamura, Misa 山村美紗

Authors from Mainland China 中國大陸小說作家

Chia, P' ing-wa 賈平凹
Mo, Yen 莫言
Pai, Hua 白樺
Shih, T' ung-ping 師東兵
Su, Tung 蘇童
Ts' ao, Kuei-lin 曹桂林

Modern Classic Fiction/Essays/Poetry 近代古典小說／散文／詩集

Hsu, Chih-mo 徐志摩
Lao, She 老舍
Lu, Hsun 魯迅
Mao, Tun 茅盾
Pa, Chin 巴金
Ping-hsin 冰心

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Chinese Language Periodicals
A Basic Popular Reading List
1998

Chinese Newspapers

Sing Tao Daily. (星島日報) 215 Littlefield Ave., South San Francisco, CA 94080. Tel. 650-872-1133. Daily. Popular with Hong Kong immigrants; contents same as the Hong Kong edition, but also includes a separate section on West Coast news.

World Journal. (世界日報) 231 Adrian Rd., Millbrae, CA 94030. Tel 650-692-9936. Daily. Popular with immigrants from Taiwan, covers international/national and local news plus articles of special interest.

Chinese Magazines

Artist. (藝術家) Taiwan. Monthly. Lively commentaries on art and artists. Includes reproductions of art works.

Auto Magazine. (汽車雜誌) Hong Kong. Monthly. Well illustrated magazine featuring the world of automobiles.

Cheng Ming. (爭鳴) Hong Kong. Monthly. One of the largest circulating political magazines. Many stories deal with Mainland China.

China Tour. (中國旅遊) Hong Kong. Monthly. A lavish pictorial of China with detailed tourist information.

Commonwealth.. (天下) Taiwan. Monthly. Authoritative news magazine with business and financial information focusing on Taiwan.

Crown. (皇冠) Taiwan. Monthly. The most popular general literary digest in Taiwan, with regular features and short stories.

Evergreen. (長春) Taiwan. Monthly. A magazine with informative articles on health care, up-to-date medical news, Chinese medicine and remedies.

Families. (家庭) Taiwan. Monthly. General interest magazine aimed at family life, fashion and homemaking.

Food World Magazine. (飲食世界) Hong Kong. Monthly. A food magazine featuring restaurants, recipes and information on nutrition.

Hsiao Hsiao T' ien Ti. (小小天地) Taiwan. Monthly. An award-winning children' s magazine for preschoolers. A colorful magazine accompanied by an audio-cassette tape featuring songs, rhymes, stories and games. Includes a separate booklet for parents with helpful parenting tips.

Modern Home. (摩登家庭) Hong Kong. Monthly. A magazine on interior decoration.

Newton-Graphic Science Magazine. (牛頓) Taiwan. Monthly. Current scientific information for the general reader.

Old Master Q Magazine. (老夫子) Hong Kong. Monthly. The lead role of this comic book is originated from the landmark literary work 'The story of Ah Q'. This is the most popular and well-liked comic strip ever put out.

Sinorama. (光華) Taiwan. Monthly. Bilingual English-Chinese magazine with stunning color photos and factual texts that reflects an overall picture of today' s Taiwan.

Sisters' Pictorial (姐妹) Hong Kong. Semi-monthly. Popular women' s magazine featuring fashion, beauty, homemaking, travel, movie stars, and a section on sex education.

The Third Wave. (第三波) Taiwan. Monthly. A computer magazine.

Oakland Public Library
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CHINESE EXPRESSIONS FOR LIBRARY USE

1. How are you?	你好嗎？	Ni hao ma?
2. Can I help you?	有什麼可以幫助你嗎？	You shen me ke yi bang zhu ni ma?
3. Wait a moment, please.	請稍等一會	Qing shao deng yi hui.
4. Do you have a library card?	你有圖書證嗎？	Ni you tu shu zheng ma?
5. What' s your name?	請問你的姓名是什麼？	Qing wen ni di xing ming shi shen me?
6. What' s your last name?	你貴姓？	Ni gui xing?
7. Please return the books by this date.	請依照這個日期還書	Qing yi zhao zhe ge ri qi huan shu.
8. Some books are overdue.	有一些書已經過期	You yi xie shu yi jing guo qi.
9. I am sorry. There is a fine.	對不起，你有一些過期罰款	Dui bu qi. Ni you yi xie guo qi fa kuan.
10. Ask the librarian.	請向圖書管理員查詢	Qing xiang tu shu guan li yuan cha xun.
11. Everything is fine.	一切都沒有問題	Yi qie dou mei you wen ti.
12. Thank you.	謝謝	Xie xie.
13. You are welcome.	不用客氣	Bu yong ke qi.
14. Excurse me.	對不起	Dui bu qi.
15. Good bye.	再見	Zai jian.
16. Please come back.	請再來用圖書館	Qing zai lai yong tu shu guan.

Oakland Public Library
Asian Branch 8/98

Ethnic Media Contact List (Serving an Asian Reading/Listening Audience)
SF Bay Area Resources

Newspapers

Asian Week
809 Sacramento Street
San Francisco, CA 94108
(415) 397-0220 FAX (415) 397-7258

English language weekly

Chinese Times
686 Sacramento Street
San Francisco, CA 94111
(415) 982-6206 FAX (415) 982-3387

Chinese language daily

Hokubei Mainichi
1746 Post Street
San Francisco, CA 94115
(415) 567-7323 FAX (415) 567-3926

Japanese/English daily

International Daily News
632 Kearney Street
San Francisco, CA 94108
(415) 956-5338 FAX (415) 956-5339

Chinese language daily. National with SF edition

Korea Times and Hankook Ilbo
679 Bryant
San Francisco, CA 94107
(4150) 777-1133 FAX (415) 777-3665

Korean language daily

Nichi Bei Times
2211 Bush Street
San Francisco, CA 94115
(415) 921-6820 FAX (415) 921-0770

Japanese/English daily

Philippine News
235 Grand Avenue, 2nd Floor
South San Francisco, CA 94080
(650) 872-3000 FAX (650) 872-0217

Filipino weekly - in English

Sing Tao
215 Littlefield Avenue
South San Francisco, CA 94080
(650) 872-1188 FAX (650) 872-0888

Chinese language daily

Viet Nam Daily News
2350 South 10th Street
San Jose, CA 95111
(408) 292-3422 FAX (408) 293-5153

Vietnamese language daily

World Journal
231 Adrian Road
Millbrae, CA 94030
(650) 692-9936 FAX (650) 692-8652

Chinese language daily. National with local edition

Radio

Chinese Star Radio
P.O. Box 1490
Millbrae, CA 94030
(650) 697-7111 FAX (650) 692-4234
Chinese language
KUSF FM 90.3 M-F 6-7 p.m.

Chinese Radio
137 Waverly Place, 3rd Floor
San Francisco, CA 94108
(415) 616-5011 FAX (415) 433-3338
Chinese (Cantonese) Radio,
M-F 9:00-11:00 p.m.

Radio Mainichi
1737 Post Street #A-1
San Francisco, CA 94115
(415) 931-7050 FAX (415) 931-7122
Japanese language
KEST AM 1450 (SF) M-F 6-7 p.m.

Sinocast
137 Waverly Place, 2nd Floor
San Francisco, CA 94108
(415) 433-3456 FAX (415) 433-3338
Chinese Radio M-F 6:30 a.m. -12 midnight

Television

Korean Television Network
2801 Leavenworth 3rd Floor
San Francisco, CA 94133
(415) 749-3040
Korean language
Channel 30 (SF) M-F 7:30-8:00 p.m.

KPST-TV 66
832 Folsom, Rm 700
San Francisco, CA 94107
(415) 243-8866 FAX (415) 547-1432
Mandarin 10,20,30,60

Check with your local library system or consortium to see if they have a media contact list for your area.

compiled from BALIS Public Information Committee
MEDIA CONTACT LIST

BALIS/PLS/SVLS Reference Center
Phone: (800) 644-6244
10/98

SF Bay Area Librarians Fluent in Chinese

The following is a list of SF Bay Area Librarians who may assist you with collection development, translation and interpretation queries. Some may be specialists in Children's, Young Adult, or Adult collection development. Others may be catalogers, reference librarians, or bibliographers. Everyone is helpful. You may wish to start with the larger library sites and those specific library organizations well known for Asian or International collection development and then move to the staff at the smaller branches. Please note that the librarians listed are eager to assist you, but must do so in conjunction with their other professional responsibilities.

If you do not know of an Asian language specialist in your area, it may be worth the call to inquire about a referral from many of these librarians. The network of Asian speaking librarians throughout the state is quite active.

Many thanks to the men and women who graciously accepted the invitation to be included in this list. The list is not comprehensive, but representative of the various geographic regions of the SF Bay Area. These individuals may refer you to other language specialists as well.

Congratulations on taking steps toward making library services accessible to Asian-language speakers!

Patty Wong, Berkeley Public Library, 10/98

SF Bay Area Librarians Fluent in Chinese

Name	Language	Organization	Telephone
Jane Bao	Mandarin	San Francisco Public Library Richmond Branch	(415) 666-7165
Dorothy Chang	Cantonese Library	Oakland Public Asian Branch	(510) 238-2400
Lorna Chee	Cantonese, Mandarin	San Francisco Public Library Chinatown Branch	(415) 274-0275
Annie Cheng	Mandarin Library,	San Jose Public Almaden Branch	(408) 268-7601
Charles Chou	Cantonese, Mandarin	Berkeley Public Library, Cataloging	(510) 644-3918
Sheila Ho	Mandarin	Santa Clara County Free Library Cupertino Library	(408) 446-1677
Sylvia Kang	Mandarin	San Jose Public Library Language/Media	(408) 277-4891
Aileen Kuo Mandarin,	Cantonese, Public Library Vietnamese	San Francisco International Center	(415) 557-4430
Amy Kuo	Mandarin, Taiwanese	Berkeley Public Library, Reference	(510) 649-3926
Grace Liu	Mandarin Library	San Jose Public Calabazas Branch	(408) 996-1535
Suzanne Lo	Cantonese, Mandarin	Marin County Free Library, Fairfax Branch	(415) 453-8092
Doris Tseng	Mandarin	San Francisco Public Library, International Center	(415) 557-4430
Elsie Wong	Cantonese, Mandarin	San Francisco Public Library Chinatown Branch	(415) 274-0275
Tony Wong	Cantonese, Mandarin	San Jose Public Library, Language/Media	(408) 277-4891
Joyce Yee	Cantonese, Mandarin, Japanese	Mountain View Public Library, Cataloging	(650) 526-7023
Vera Yip	Cantonese, Mandarin	Oakland Public Library Asian Branch	(510) 238-3400

Compiled by Patty Wong, Berkeley Public Library 10/98

Chinese and Chinese American Organizations of Specific Interest to Librarians

This is a representative list; many of these organizations may have chapters in your area. Check their websites or the contacts listed below.

Asian/Pacific American Librarians Association (APALA)
Listserv: APALA-L@listserv@uic.edu (members only)
Ph: (313) 332-0390 FAX: (313) 332-4480
Address: 3111 Cedarbrook Road, Ann Arbor, MI 48105-3407

Contact Person: Amy D. Seetoo. **Founded:** 1980. **Purpose:** APALA is an active affiliate of ALA. The professional organization provides a forum for discussing problems and concerns and encouraging exchange of information among Asian/Pacific librarians. The group also encourages library services to Asian/Pacific communities, recruiting and supporting Asian/Pacific individuals in pursuit of library work. APALA meets twice a year, in conjunction with the Midwinter and Annual Meetings of ALA. **Publications:** APALA Newsletter (quarterly), Membership Directory (biannually).

Chinese American Librarians Association (CALA)
Website: www.lib.edu/ewen/cala/calajlis.html
Listserv: listserv@csd.uwm.edu (members only)
Ph: (414) 229-5421 FAX: (414) 229-4848
Address: c/o Wilfred Fong, School of Library and Information Science, University of Wisconsin – Milwaukee, P.O. Box 413, Milwaukee, WI 53021

Contact Person: Wilfred Fong (editor) or Amy Seetoo (Executive Director). **Founded:** 1983. **Purpose:** CALA is a professional association and an active affiliate of the American Library Association. It sponsors three scholarships and has US as well as overseas chapters in Canada, China, Hong Kong, Singapore, Taiwan and Malaysia. **Publications:** JOURNAL OF LIBRARY AND INFORMATION SCIENCE is published semi-annually by CALA and the Department of Adult and Continuing Education, National Taiwan Normal University, Republic of China; Membership Directory (annually); electronic journal on website; CALA Newsletter (quarterly).

Chinese Culture Center (SF): website: http://www.c-c-c.org/ccc/

Chinese History and Cultural Project: website: www.chcp.org

Library of Congress Asian Reading Room, Asian Division: website: http://lcweb.loc.gov/rr/asian/

UC Berkeley Digital Chinese Library: website: http://www.lib.berkeley.edu/CCSL/

Organization of Chinese Americans (national with over 41 chapters): website: http://www.ocanatl.org

Publications listing Asian and Asian American Organizations and Significant Information on the Asian and Asian American Experience

Rotzoll, Eric, editor-in-chief. THE ASIAN PACIFIC AMERICAN RESOURCES DIRECTORY. Ann Arbor, MI: Asian/Pacific American Librarians Association, 1996.

Gall, Susan B., editor. ASIAN AMERICAN ALMANAC: A REFERENCE WORK ON ASIANS IN THE U.S. Detroit: Gale Research, 1995.

Galens, Judy, editor. GALE ENCYCLOPEDIA OF MULTICULTURAL AMERICA. Detroit: Gale Research, Inc., 1995. 2 volumes.

Boyd, Alex, editor. GUIDE TO MULTICULTURAL RESOURCES. Ft. Atkinson: Highsmith Press, 1995-

Nakanishi, Donald, editor. POLITICAL ROSTER NATIONAL ASIAN PACIFIC AMERICAN POLITICAL ROSTER & RESOURCE GUIDE NO. 6. Los Angeles: University of California, Los Angeles, Asian American Studies Center.

This low cost sixth edition was published in 1995. Future editions can be purchased from UCLA, Asian American Studies Center (310) 825-2974. The names and contact information for Asian and Pacific American political leaders from the United States feature articles on election and population trends and organizations are housed in one volume.

FILIPINO AMERICANS

by

Marina Claudio-Perez

We are not just American and Filipino ... Filipino and American.
Pinoy.
Yes, we are Pinoys.
Now, what in God's name is that... and would someone Pinoy please explain!?!?

–Fred Cordova

1. Generations, Immigration and Length of US Residency

A Filipino is a native of the Philippines, a country in the Southwest Pacific off the Southeast coast of Asia. Filipino American describes a Filipino who has come to live in the United States permanently. In 1997, census figures show that 1.2 million U.S. residents were born in the Philippines, making Filipinos the largest immigrant group from Asia, outnumbering people born in China and Hongkong and is second only to Mexico from the whole world. The child of a Filipino immigrant is referred to asecond-generation Filipino American.

Filipino Americans are often shortened into *Pinoy*. Some Filipinos believe that the term *Pinoy* was coined by the early Filipinos who came to the United States to distinguish themselves from Filipinos living in the Philippines. Others are saying it implies not just being a Filipino by birth but also connotes being a Filipino in his thought, deed and spirit.

Florante's "Ako'y Isang Pinoy" provides a clear definition of what a *Pinoy* is and it goes:

Ako'y isang Pinoy, sa puso't diwa
Pinoy na isinilang sa aking bansa.
Ako'y hindi sanay sa wikang banyaga.
Ako'y Pinoy na mayruong sariling wika.

Loosely translating the lyrics into English, the song defines a *Pinoy* as someone who is Pinoy deep in his heart and in deed, born in his native land, and uneasy in the foreign language because a Pinoy has and uses his native tongue. In plain language, the patriotic song's message is: *His birthplace makes a Filipino a Filipino. His use and love of the national language and his pride in his heritage makes a Filipino a Pinoy.*

TIMELINES OF FILIPINO IMMIGRATION TO THE UNITED STATES

1763 The *Manilamen* arrive and settle in the marshland of Louisiana. To escape from Spanish brutalities, these Filipino sailors desert Spanish ships during the galleon trade era.

Early 1800s The *Manilamen* introduce in New Orleans and in America the drying of shrimps.

1815 Filipinos led by French buccaneer Jean Baptiste Lafitte join the army of Major General Andrew Jackson in the Battle of New Orleans.

1898 The United States defeats Spain in the Spanish-American War and the Philippines becomes a U.S. territory. The first three U.S. military bases in the Philippines are established and the U.S. Navy starts to enlist Filipinos as stewards and mess boys.

1903-1934 The *First Wave*

Subsidized by a modest government stipend, 500 *pensionados* (the best Filipino students) come to the United States to study at American schools to gain skills and knowledge that would prove useful to them and the Philippines as its future leader.

Ilocanos arrive in Hawaii, recruited to be sugar plantation workers.

Fifty thousand bachelor *Pinoys* arrive in San Francisco and Seattle to be agricultural workers.

1930 There are approximately 25,000 Filipinos in the U.S. Navy.

1934 U.S. Congress passes the Tydings-Mc Duffie Act, which makes the Philippines a commonwealth and limits immigration to 50 people per year.

1935 U.S. Congress passes the Repatriation Act to encourage Filipino immigrants to return to the Philippines.

1941-1944 The United States is involved in WWII; fights take place in the Philippines. Many Filipinas become war brides, leaving behind the Philippines for a new life with their American husbands in the mainland.

1945-1965 The *Second Wave*

U.S. Congress passes the War Brides Act allowing Filipino servicemen from the WWII's American units along with their dependents, to migrate to the United States.

1946 The Philippines become an independent nation; increasing its migration to the U.S. is to 100 a year. However, the U.S. Navy stops recruiting Filipinos because they are no longer U.S. nationals.

1947 The Military Bases Agreement of the United States with the Philippines permits the U.S. Navy to recruit Filipino citizens. The Filipino navy men are granted U.S. citizenship by serving for a number of years.

1965 The federal Immigration and Nationality Act increases the Filipino annual quota to 20,000.

This is the beginning of the ***Third Wave.***

More Filipino professionals migrate to the U.S. seeking better opportunities outside the Philippines. However, very few of them manage to practice their profession due to lack of opportunity and/or rampant discrimination and prejudice in the work force.

1970 U.S. Navy starts to grant Filipinos the right to enter any occupational rating.

1986 The U.S. Congress passes an immigration law that gives amnesty to undocumented immigrants, which includes thousands of Filipinos, living at the time in the United States.

1990 The Immigration Act of 1990 allows those given amnesty in 1986 to reunite with their families. It also stipulates a provision that allows about 150,000 Filipino veterans of WWII (who missed the opportunity from 1942 to 1946) to migrate to the United States.

1992 The U.S. Navy stops recruiting Filipinos from Subic Bay. However, by that year, there were about 12,600 Filipino sailors living in the United States, accompanied by their dependents.

Present U.S. Census figures show that 1.2 million U.S. residents were born in the Philippines, making Filipinos the largest immigrant group from Asia.

2. **Family and Children**

Raised to believe that every Filipino is an uncle, aunt, cousin, *lolo* (grandfather) or *lola* (grandmother), the family remains central throughout life for most Filipinos. Major personal decisions often reflect the family consensus. Filipino tradition dictates that almost every member of the family, especially the older generations in deference to their experience and wisdom , be informed and consulted regarding the younger family member's success and failure. For most Filipinos, it is not enough that family members assume responsibility for each other; family obligations must also take precedence over one's civic responsibility, obligations to the employer, or personal preference.

Authority in a Filipino home tends to gravitate toward age, and usually the males. The females are often protected and cherished extending over matters of chastity and safety. Therefore, *ama* (the father) as the oldest male family member is always followed, never questioned. This does not mean, however, that *ina* (the mother) has no voice in her home as she is often the one who regulates the household, including the family budget. Children are given very little independence and are often raised to be quiet, submissive and cooperative.

3. **Religion & Spirituality**

Filipinos follow their faith, handed down from generation to generation, wherever they are. It is not as important to go to the same church, as it is to go to the church of the same faith. Rarely would you find a Filipino who changed his religion, for fear of being ostracized not as much as by his church, but by his family.

The ancient Filipinos believed in the immortality of the soul and in life after death. The pre-Spanish Filipinos also revered idols and believed in the power of the spirits to cast spell. Then, through the Muslim traders during the 14th century, Islam filtered to the Filipinos in Mindanao. During the 300 years of Spanish colonization of the Philippines, Catholicism was almost the only acceptable faith. Then, the Americans brought the Protestantism to the Philippines which later gave rise to other grass roots evangelical movements such the *Iglesia ni Kristo* and *Aglipayan*. Now, about 85 per cent of the Filipinos are Roman Catholics. The nation also has many Protestants, Muslims, and members of the *Iglesia ni Kristo* and *Aglipayan*.

4. **Language**

Although Filipino has been the official national language of the Philippines since August 6, 1987, over 43 languages and 87 dialects are found in the 7,100 islands in the Philippines, with nine spoken by 89% of the 58,000,000 million Filipinos. Most belong to the Malay-Polynesian language family, so there are certain similarities in their sound and grammar.

5. **Manners, Customs, Etiquette, Gestures and Taboos**

The average Filipino requires less privacy than the average American. He tend to require less personal space as well. Often, Filipinos stand close to one another when talking and members of the same sex would even hold hands while walking. However, there are some women who demands the "***Filipino custom, no touch***!" treatment. This means that a Filipino lady, in order to remain pure and virtuous cannot let any man touch even the tip of her fingers, unless he is her husband.

Other physical mannerisms can include:

— sweethearts or married couple refraining from being demonstrative in public
— a limp handshake as socially acceptable
— direct and prolonged eye contact to be considered rude
— refusal to make eye contact to imply dishonesty/not be trusted
— beckoning people with the index finger to be considered extremely rude (instead, a downward gesture of the hand should be used)
— the eyebrows raised in recognition, and to answer "yes"
— the lips used to point things
— nod upwards to greet someone
— smiling for no reason
— scratching one's head when one does not know the answer

Vocal mannerisms can include:

— superiors are addressed by "sir" or "ma'am," or by their title or profession
— when a question is to be asked, an apology is offered first
— clucking to show annoyance, frustration—even anger
— ***Pssst-sst*** is used to get attention in the workplace but not at social functions
— ***oo*** means yes, ***opo*** or ***oho*** is yes, with respect
— ***po*** or ***ho*** attached to a sentence and addressing someone in the third person are signs of respect
— ***sige*** means okey

6. **Cultural Ideals**

Respect for tradition, such as:

— weddings in white
— observance of holidays and celebrations, i.e., *Misa de Gallo, Noche Buena*
— caution about supernatural beings and spells

Paggalang sa mataanda or respect for elders, manifested by:

— using "po" and "opo"
— addressing an elderly person in the third person
— deferring to the decision of the elders
— kissing the hands

However, most are mutually incomprehensible. A Filipino may grow up speaking a local language, i.e., *Ilocano* or *Ilongo* at home, Filipino in social interactions outside the home and English and Spanish or another language, i.e., French in school. This could also mean that the Filipino immigrant in the United States, although familiar with one of the languages in the Philippines, may or may not be conversant in English and/or Filipino. The Filipino's language and communication skills depend on his prior exposure to the language, often determined by the Filipino's regional background, schools attended and socioeconomic status. For example, the Tagalogs are likely to be fluent in Filipino; the young Filipino in a rural public school in the Visayas, probably speaks in Cebuano and know very little Filipino and English, and; the college girl in an exclusive university in Metro Manila, probably can only converse in English and Spanish and very little Filipino.

Since English is often used in Philippine schools, only 1% of Filipino Americans speak no English. However, Filipino English is different from American English or British English. It is based upon the American language but with strong influences of the indigenous languages. Following are some of the euphemisms and their meanings:

brownout for "power outage"
CR or ***comfort room*** for restroom
yaya for nanny
open or ***close lights***, instead of "turn-on or turn-off lights"
air con for a/c or air conditioner
take out instead of "to go"
Ha? for what
Hoy! to get someone's attention
Uy! for Ops!
for a while means "one moment please"

Also prevalent is the use of brands' names as nouns, such as:
Cutex for nail polish
Colgate for toothpaste
Tide for laundry detergent

Also, quite often, new English words and phrases do not make their way as quickly to the Philippines as they do to more commercial countries, like Japan, so Filipino immigrants may not understand a large number of modern American speech. For younger Filipino Americans, this can be particularly stressful in school, where natural-born students are apt to be intolerant.

The younger Filipinos' typical fluency in English may also disguise educational difficulties. The teachers who look for difficulty in English as a sign that the immigrant needs extra help might be fooled by the ease with which Filipinos speak English. Their ability to converse is not necessarily a sign that their prior education in the Philippines had been equal to the American standards.

Strongly home- and family oriented

High value on education and hard work.
- — mental work is admired more than the physical work
- — education and intellect are reflected by a Filipino's dress, manner of speaking and actions
- — education also boost one's status significantly and is a means of raising the entire family's circumstances
- — an accomplishment is not something to be passed over lightly

Hospitality is a virtue
- — the best food and the best everything should be offered to one's guest, even if it will deprive or hurt the owner of the house

7. **Social Interaction and Relationships**

Utang na loob meaning "debt of gratitude" or "reciprocity." It is a network of favors asked and favors repaid. The "payment" is dependent on one's ability to pay, and does not have to be in material form. Filipinos are honored to be asked a favor and in the same way, not embarrassed to ask for a favor in return.

Pakikisama meaning "smooth social interaction." This could mean one will go along the consensus of the group, even act pleasantly, when he feels hostile. He rarely raises his voice and is careful about criticizing others. On the job, he often uses euphemisms in order to preserve a working relationship, i.e., no public reprimand of a subordinate.

Hiya meaning "shame or embarrassment". Most Filipinos will avoid shaming or embarrassing others because he is sensitive to embarrassment himself. Some Filipinos are *balat-sibuyas* (easily offended) and apologies do not always repair the damage done.

Amor propio meaning "self esteem." Pricked *amor propio* can cause sudden violence in Filipino interpersonal relations. A Filipino is actually expected by other Filipinos to be sensitive to feelings of others, to avoid hurting the *amor propio*.

Bayanihan is "cooperative labor" especially in a community project. Filipinos will often help each other as a group to effect the good of a person, a family or a community.

8. **Role of the Library in Helping People Bridge Culture**

Just like any other foreign-born ethnic groups, the immediate needs of the newly arrived Filipino Americans are for the most part economic by nature. They all need to find a job to support themselves and their family in the United States and/or in their native land.

Then, they need to upgrade their skills, which could include learning or getting used to the sound of the American English, or to pass a professional examination or a citizenship test. Some may need to learn simple life skills: how to get the California Driver's license; how to open a checking account, or; how to use the phone book. They may need to look for a house, too. Finding a school and care for the children may also be tricky.

In the absence of a friend or family who knows his way around, the library may be the only bridge that the new immigrant has to survive in his new life. And that is, if the new Pinoy in town can actually find his way into the library

One underlying impediment in providing service to Filipino Americans, especially for new immigrants is that the whole concept of free library services is not inherent in their culture. This means that libraries need to create its own bridge—an outreach program—to reach out to the Filipinos, before they can start to help them bridge into the American culture.
Reaching out to the Filipino Americans need to be done in different ways in different languages as just like California and the United States, the Philippines is a melting pot of diverse cultures— a country with multiple distinct regions and languages enriched by many international traders and conquerors. It could range from announcements in English in the local mainstream paper to a flyer in Filipino posted in the bulletin board of the childcare center of the Naval base or even by a few words about the library while a library staff is chatting with a *kababayan* (another Filipino American) waiting in line at the Asian market. Libraries should also take advantage of the family-oriented and social nature of the Pinoys, by channeling their resources on cultural family programs at the library, preferably organized with the help of a Pinoy community gatekeeper. This approach can lead not just to a family of library users but also to a community of library users.

Once the new immigrant has found his way to the avenues of fulfilling his and his family's basic needs, homesickness could possibly kick in soon after and for some, even sooner.
Most Filipinos will eventually crave for what was familiar—the *patis* (fish sauce) as *sawsawan* (condiment), the OPM music, the tsinelas in his feet,or any newspaper about or from the Philippines. Even the young children can start missing the *komiks* and *magasin* they used to read. Some will even start to miss the Tagalog videos they hardly watched in the Philippines. Having these "familiar" materials at the library can actually contribute to bridge culture for the homesick Pinoys and also for those interested in the Filipino culture.

Also, most Filipino American communities have Filipino newspapers, and newspapers often reflect how people live and think. Often, the most popular stories reported are about high educational accomplishments by Filipino children. This mirrors the belief of most Filipinos that hard work and attention to study are their only sure paths to success, especially in the United States. Libraries can, therefore, help Filipinos achieve their educational and professional goal and in so doing help navigate their paths to their success by offering library materials and programs on career counseling and development, college and continuing education, scholarships and fellowship and professional and civil service examinations.

VENDORS LIST

The Filipino and Filipino-American Cyber-Library
via **Amazon.Com**
URL:http://members.tripod.com/FilAmRead/
Large selection of Filipino and Filipino American fiction and non-fiction books for children and adults mostly in English.

Kalamansi Books
47-233 Kamehameha Highway
Kaneohe, HI 96744-4756
Phone: (808) 239-6365
Fax: (808) 238-5445
Large selection of Tagalog books—fiction and non-fiction for children and adults.

Multilingual Books
1205 East Pike Street
Seattle, WA 98122
Phone: (206) 328-7922/(800) 218-2737
Fax: (206) 328-7445
E-mail: esl@esl.net
URL: http://www.esl.net/mbt/order.htm
Bilingual Tagalog books for children and dictionaries. Some English books on Philippine culture.

Pan Asian Publications (USA) Inc
29564 Union City Boulevard
Union City, CA 94587
Phone: (510) 475-1185/(800) 909-8088
Fax: (510) 475-1489
E-mail: sales@panap.com
URL: http://www.panap.com
Bilingual Tagalog books for children, mostly translated folk tales.

Philippine Books Online
Phil-Reporter.Com
807 Queen Street East
Toronto, Ontario
Canada M4M 1H8
Phone: (416) 461-8694
Fax: (416) 461-7399
E-mail: magarcia@interlog.com
URL: http://www.philbooks.com
Tagalog and English books on Philippine culture.

Regal Home Entertainment
390 Swift Avenue
South San Francisco, CA 94080
Phone: (800) GO-REGAL
Distributor of videos and subsidiary of Regal Films, a major movie production company in the Philippines.

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Star Express
Serra Vista Square
417 Gellert Boulevard
Daly City, California 94015
Phone: (415) 878-9951
URL: http:///www.hooked.net/~djanders/StarExpress/StarExpress.html
Large selection of Filipino music (CDs and CTs) and videos.

RNJ Video
1330 E. 223rd Street, #516
Carson, CA 90745
800 900-8289 310-816-0400
Fax 310 816 0633
RNJ@mjcorp.com
URL: http://rnjcorp.com
Large selection of Filipino music (CDs and CTs) and videos.

Sulu Arts and Books
465 6th Street
San Francisco, CA 94103-4794
Phone: (415) 777-2451
Fax: (415) 777-4676
E-mail: mred@3wc.com
Large selection of Filipino and Filipino American books, mostly in English.

Tagalog Software Digest
20432 Silverado Avenue, Suite 212
Cupertino, CA 95014
Phone: (408) 257-9480
Fax: (408) 257-9711
URL: http://www.gy.com/www/tg.htm
Specializes in computer software..

Tatak Pilipino:
The Filipino Heritage Store
1660 Hilhurst Avenue
Los Angeles, California 90027
Phone: (213) 953-8660/(800) 828-2577
Fax: (213) 953-1878
URL: http://www.tatakrp.com
Large selection of Filipino music (CDs and CTs) and books including songbooks, cookbooks, dictionaries, language books, joke books and more!

Videorama
2046 North King Street
Honolulu, Hawaii 96819
Phone: (808) 842-3706
URL://members.aol.com/kuyabobo/alice/videorama.html
Large selection of Filipino music (CDs and CTs) and videos.

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THE PHILIPPINES AT A GLANCE

Official Name: **Republika ng Pilipinas**
(Republic of the Philippines)

Capital: **Maynila** (Manila)

National Anthem: **Lupang Hinirang**

National Hero: **Jose Rizal**

National Language: **Filipino**

National Flower: **Sampaguita**

National Tree: **Narra**

National Fruit: **Mangga** (Mango)

National Animal: **Kalabaw** (Carabao/Water Buffalo)

National Bird: **Maya**

National Fish: **Bangos** (Milk Fish)

Currency: Philippine **Peso**

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CALENDAR OF HOLIDAYS & CELEBRATIONS

January 1 — ***Bagong Taon*** (New Year)

January 6 — ***Araw ng Tatlong Hari*** (Three Kings' Day)

February 14 — ***Araw ng mga Puso*** (Valentine's Day)

April 9 — ***Bataan Day***

Lent — **Mahal na Araw** (Holy Week)

Palm Sunday — ***Linggo ng Palaspas***

Easter Sunday — **Pasko ng Pagkabuhay**

Any day in May — **Flores de Mayo** & **Santacruzan**

June 12 — **Araw ng Kalayaan** (Independence Day)

July 4 — Filipino-American Friendship Day

November 1 — ***Undas/Araw ng mga Patay*** (All Saints' Day)

November 2 — ***Araw ng mga Kaluluwa*** (All Soul's Day)

December 16 to December 24 — ***Misa de Gallo*** (Early Morning Mass)

December 24 — ***Noche Buena*** (Christmas Eve Feast)

December 25 — **Pasko** (Christmas)

December 30 — ***Araw ng mga Bayani*** (Rizal Day/National Heroes' Day)

December 31 — ***Media Noche*** (New Year's Eve Feast)

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PERIODICALS LIST

Asian Journal
550 E. 8th
National City, CA 91950
Phone: (619) 474-0588
Fax: (619) 474-0373

Asian Pages
Kita Associates, Inc.
P.O. Box 11932
St. Paul, MN 55111-0932
Phone: (612) 884-3265
Fax: (612) 888-9373

Asian Week
809 Sacramento Street
San Francisco, CA 94108-2116
Phone: (415) 397-0220
Fax: (415) 397-7258
E-mail: asianweek@asianweek.com

Filipinas Magazine
655 Sutter Street, Suite 333
San Francisco, CA 94102-1037
Phone: (415) 563-5878 / (800) 654-7777
Fax: (415) 292-5993
E-mail: filmagazine@aol.com

The Filipino Express, Inc.
2711 Kennedy Boulevard
Jersey City, NJ 07306
Phone: (201) 333-5709
Fax: (201) 434-0880

Filipino Press
525 D Avenue
National City, CA 91950
Phone: (619) 477-0940
Fax: (619) 477-1024

Filipino Reporter
Empire State Building
350 Fifth Avenue Suite 601
New York, NY 10118-0110
Phone: (212) 967-5784
Fax: (212) 967-5848
E-mail: filipinoreporter@worldnet.att.net

Maganda Magazine
201 Heller Lounge
Martin Luther King Building
Berkeley, CA 94720
Phone: (415) 707-1408 / (888) 624-2632
E-mail: maganda@uclink.berkeley.edu

Manila Mail
12 Avalon Drive
Daly City, CA 94015
Phone: (650) 992-5474

Panama-Heritage Magazine
Heritage Publishers
P.O. Box 11403
Carson, CA 90749-1403
E-mail: vgendrano@earthlink.net

Philippine News: Newspaper for the Filipino Community
371 Allerton Avenue
South San Francisco, CA 94080
Phone: (415) 872-3000 / (800) 432-5877
Fax: (415) 872-0217
E-mail: pnewshq@aol.com

POPULAR AUTHORS

In Filipino

Abueg, Efren

Alma, Rio (a.k.a. Virgilio Almario)

Bautista, Luwalhati

Hernandez, Amado

Liesi, Jr., Federico

Matute, Genoveva Edroza

Reyes, Edgar

Tinio, Rolando

In English

Cordero-Fernando, Gilda

Dimalanta, Ophelia

Gonzalez, N.V.M.

Joaquin, Nick

Santos, Bienvenido

Villa, Jose Garcia

Viray, Manuel

Yuson, Alfred

Filipino Americans In English

Buaken, Manuel

Brainard, Cecilia Manguerra

Bulosan, Carlos

Galang, M. Evelina

Hagedorn, Jessica Tarhata

Rosca, Ninotchka

FILIPINO CLASSICS

➢The Filipino Epics

From the Ifugaos
Alim
Hudhod

From the Visayans
Haraya
Hinilawod
Maragtas
Lagda
Hari sa Bukid

From the Bagobos
Tuwaang

From the Muslims
Daragan

From the Tagalogs
Kumintang

From the Ilocanos
Biag ni Lam-ang

From the Bicolanos
Ibalon

➢The Religious Documents

Doctrina Christiana
Juan de Plasensia
(1593)

Nuestra Senora del Rosario
P. Blancas de San Jose
(1602)

Barlaan at Josaphat
San Juan Damaceno
translated into Tagalog by
Antonio de Borja

Ang mga Dalit kay Maria
Mariano Sevilla

Pasyon
Gaspar Aquino de Belen (1704)
Luis de Guian (1750)
Mariano Pilapil (1814)
Aniceto de la Merced (1856-1858)

Urbana at Feliza
Modesto de Castro

Si Tandang Basio Macunat
Miguel Lucio Bustamante
(1885)

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Ako ang Daigdig
Alejandro G. Abadilla (a.k.a. AGA; "Ama ng Malayang Taludturan"; "Ama ng Sanaysay")

Mister Mo, Lover Boy Ko
Efren Reyes Abueg (a.k.a. Lita Kamantique)

Ang Kiri
(1927)
Servando Angeles

Sino Ba Kayo?
Ang Piso ni Anita
(1928)
Julian Cruz Balmaceda (a.k.a. Alpahol; Adela B. Mas; Julius Ceasar)

Mi Casa de Nipa
(1938)
Rimas Malayas
(1904)
Vidas Manilenas
(1928)
Balagtasan
(1937)
Jesus Balmori (a.k.a. Batikuling)

Florante at Laura
Mahomet at Constanza
Clara Balmori
Don Nuno at Zelinda
Almanzor y Rosalinda
La Indiya Elegante y El Negrito Amante
Francisco Baltazar (a.k.a. Balagtas)

Ang Dapat Mabatid ng mga Tagalog
Pag-ibig sa Tinubuang Bayan
Katapusang Hibik ng Pilipinas
Pahimakas
Andres Bonifacio (a.k.a. Magdiwang; May Pag-asa; Agapito Bagumbayan; Anak Bayan; "Dakilang Plebiyo"; "Ama at Supremo ng Katipunan")

Ang Tulisan
Ang Lumang Simbahan
Florentino T.Collantes (a.k.a. Kuntil-Butil; "Makata ng Bayan")

Mga Dahong Ginto
Ang Pamana
Ang Pagbabalik
Isang Punongkahoy
Jose Corazon de Jesus (a.k.a. Huseng Batute; "Unang Hari ng Balagtasan"; "Bulaklak ng Lahing Kalinis-linisan")

Ang Ibong Adarna
Jose de la Cruz

Pag-ibig sa Tinubuang Bayan
(1892)
Caiigat Cayo
Ang Kadakilaan ng Diyos
Dasalan at Tuksuhan
(1888)
Sagot ng Espanya sa Hibik ng Pilipinas
Marcelo H. del Pilar (a.k.a. Pupdoh; Piping Dilat; Plaridal; Dolores Manapat)

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Isang Dipang Langit
Ang Panday
Pilipinas
Isang Dipang Langit
Ang Bayani
Amado V. Hernandez (a.k.a. "Makata ng Manggagawa"; "Makata ng Anak Pawis")

Dalawang Hangal
Ang Dalagang Bukid
Biyaya ng Pag-ibig
(1917)
Hermogines Ilagan (a.k.a. Ka Moheng)

Ang Kartilya ng Katipunan
Ang Liwanag at Dilim
A Mi Madre *(Sa Aking Ina)*
A La Patria *(Sa Bayang Tinubuan)*
Emilio Jacinto (a.k.a. Pingkian; Dimasilaw; "Utak ng Katipunan")

Portrait of a Filipino as an Artist
(Larawan)
Nick Joaquin (a.k.a. Quijano de Manila)

Fray Botod
(1876)
Ang Bandido sa Pilipinas *(El Bandolerismo en Filipinas)*
Graciano Lopez-Jaena

Noche Buena
Se Divierten *(Sila ay Naglilibang)*
Por Madrid *(Sa Madrid)*
La Tertulia Filipina *(Ang Handaang Filipina)*
La Casa de Huespedes *(Bahay Pangaserahan)*
Antonio Luna (a.k.a. Taga-ilog)

Ang Himagsikang Pilipino
Sa Bayang Pilipino
Ang Pahayag
El Verdadero Decalogo *(Ang Tunay na Sampung Utos)*
Apolinario Mabini (a.k.a. "Dakilang Lumpo"; "Utak ng Himagsikan")

Huwag Lang Lugi sa Puhunan
Anak ng Dagat
Patricio Mariano (a.k.a. Pedro Manibat)

Veromidia
Manila
(1919)
Cirio H. Panganiban (a.k.a. Veromidia)

Mga Butil na Perlas
Jose Vila Panganiban (a.k.a. Kastilaloy)

Artes y Reglas de la Lengua Tagala
Tomas Pinpin (a.k.a. "Ama ng Limbagang Pilipino")

Walang Sugat
Mga Kuwento ni Lola Basyang
Ang Kalupi
R.I.P.
Severino Reyes (a.k.a. Don Binoy; Silvio Ruiz; Lola Basyang; "Ama ng Dula at Sarsuelang Tagalog")

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Noli Me Tangere
(1887)
El Filibusterismo
(1891)
Mi Ultimo Adios *(Huling Paalam)*
A La Juventud Filipino *(Sa Aking Mga Kababata)*
Jose Rizal (a.k.a. Laon-Laan;Dimasalang; "Dakilang malayo")

Ang Mangingisda
Gabi
Ang Guryon
Ang Mangingisda
Ildefonso Santos (a.k.a. Ilaw Silangan)

Banaag at Sikat
Mga Hamak na Dakila
Panggingera
Lope K. Santos (a.k.a. Anakbayan; "Apo ng Mananagalog"; "Ama ng Balarila")

Crisotan
Juan Crisostomo Sotto (a.k.a. "Ama ng Panulaang Kapampangan")

Germinal
(1908)
Luhang Tagalog
Kahapon, Ngayon at Bukas
Aurelio Tolentino (a.k.a. "Ama ng Dulang Kapampangan")

Have Come and Here
Man Songs
Jose Garcia Villa (a.k.a. Doveglion)

FILIPINO PHRASES FOR LIBRARY USAGE

Good morning afternoon evening	Magandang umaga tanghali/hapon gabi (po)
How are you?	Kamusta (po) ka(kayo)?
I am fine, thank you.	Mabuti naman (po), salamat..
May I help you?	Ano (po) ang maitutulong ko sa iyo (inyo)?
Wait a moment, please.	Sandali (po) lamang.
Do you have a library card?	May library card/tarhetang pang-aklatan ka ba (po ba kayo)?
How much do I need to pay to get a library card?	Magkano (po) ang babayaran ko para makakuha ng library card/tarhetang pang-aklatan?
This is free.	Libre (po) ito/ Wala (po) kang (kayong) babayaran.
What's your name?	Ano (po) ang pangalan mo (ninyo)?
My name is ____	Ang pangalan ko (po) ay ___ / ___ (po) ang pangalan ko.
What can I do for you?	Ano (po) ang maipaglilingkod ko sa iyo (inyo)?
What do you need?	Ano po ang kailangan ninyo?
I need help in ____	Kailangan ko (po) ng tulong sa ____
What time is it?	Anong oras na (po)?
Write your name address phone number	Isulat (po) mo (ninyo) ang iyong (inyong) pangalan tirahan numero ng iyong (inyong) telepono...

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Where is the public phone?	Nasaan (po) ang teleponong pampubliko?
restroom	banyo/palikuran
water fountain	inuman ng tubig
telephone	telepono
computer	computer/kompyuter
typewriter [electric]	makinilyang de-kuryente
copy machine	makinang pangkopya/xerox
telephone book	direktoryo ng telepono
newspaper	pahayagan/periodiko/diyaryo
magazine	magasin
children's books	librong pambata
income tax forms	mga papeles para sa buwis ng kita
What time is it?	Anong oras na (po)?
It is now 8 o'clock in the morning	Alas-otso/Ika-walo na (po) ng umaga.
9	Alas-nuwebe/Ika-siyam
10	Alas-diyes/Ika-sampu
11	Alas-onse/Ika-labing-isa
It is noon	Katanghaliang tapat na (po)
It is now 1 o'clock in the afternoon..	Ala-una/Ika-isa na (po) ng hapon.
2	Alas-dos/Ika-dalawa
3	Alas-tres/Ika-tatlo
4	Alas-kuwatro/Ika-apat
5	Alas-singko/Ika-lima
It is pass 6 p.m.	Lagpas na (po) ng alas-seis/ika-anim ng gabi
7	alas-siyete/ika-pito
Please return the books by this date.	Mangyaring ibalik (po) mo (ninyo) ang mga aklat/ libro sa petsang ito.
Please return this by January	Mangyaring ibalik (po) mo (ninyo) ito sa Enero
February	Pebrero
March	Marso
April	Abril
May	Mayo
June	Hunyo
July	Hulyo
August	Agosto
September	Setyembre
October	Oktubre
November	Nobyembre
December	Disyembre

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Please return the videos on Monday	Mangyaring ibalik (po) mo (ninyo) ang mga video sa Lunes
Tuesday	Martes
Wednesday	Miyerkules
Thursday	Huwebes
Friday	Biyernes
Saturday	Sabado
Sunday	Linggo
Some books are overdue.	Huli na (po) ang ilan sa mga aklat/libro mo (ninyo).
I am sorry. There is a fine.	Ipagpaumanhin (po) mo (ninyo). Mayruon kang (kayong) multa.
How much do I owe you?	Magkano (po) ang utang ko?
You have to pay for it now.	Kailangang magbayad kayo ngayon.
You may pay for it next time.	Maaaring/Puwedeng sa pagbabalik mo na (na ninyo) ikaw (kayo) magbayad.
Thank you.	Salamat (po).
Thank you very much.	Maraming salamat (po).
You are welcome.	Walang (pong) anuman.
Excuse me.	Makikiraan (po).
Goodbye.	Paalam (po) / Sige (po), hanggang sa muli.
Please, come back.	'Balik ka (kayo).

Note: Words in parentheses may or may not be used. Inclusion of those words is indicative of respect to elders/authority.

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OTHER RESOURCES

RESOURCE SPECIALISTS

Cora Dompor
Skyline Hills Library
480 South Meadowbrook Drive
San Diego, CA 92114
Phone: (619) 527-3484
E-mail: SKSTAFF@library.sannet.gov

Estela Manila
San Francisco Public Library
Larkin & McAllister Streets
San Francisco, CA 94102
Phone: (415) 557-4430
Fax: (415) 437-4831

Marina Claudio-Perez
San Diego Public Library
820 E Street
San Diego, CA 92101
Phone: (619) 236-5833
Fax: (619) 236-5878
E-mail: mwp@library.sannet.gov

RESOURCES ON THE WEB:

Bahay-Pahina ng Wikang Tagalog
http://www.seasite.niu.edu/Tagalog/default.html

Basic Sounds of Tagalog
http://www.lava.net/~smother/sounds.html

Filipino Global Network
http://www.fgn.com/

Philippine History Page: What's in a Name
http://tribungpinoy.simplenet.com

Philippine News Link
http://www2.best.com/~philnew

Philippines: Travel and Vacation
http://www.jetlink.net/~rogers/rpflag.html

Tanikalang Ginto
http://www.filipinolinks.com

Tribung Pinoy Kasaysayan: Philippine History 101
http://www.tribo.org/history.html

What is a Pinoy?
http://www.realpinoy.com

ORGANIZATIONS & AGENCIES

AACE, Asian American Communities for Education
2012 Pine Street
San Francisco, CA 94115
Phone: (415) 921-5537

Barangay Dance Company
22 Baltimore Way
San Francisco, CA 94112
Phone: (415) 333-4133

Filipino Aids Hotline
Phone: (800) 367-2437

Filipino American Center
San Francisco Public Library
Civic Center, Third Floor
San Francisco, CA 94102
Phone: (415) 557-4430
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Filipinos For Affirmative Action
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FOR FURTHER READING

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JAPANESE AMERICANS

1. Generations, Immigration and Length of U.S. Residency

Japanese Americans may be classified into several social categories based upon their immigration, nativity, and generation history. These categories are:

a. Isseis. These are the first generation of Japanese who immigrated here at the end of the nineteenth and the beginning of the twentieth century. Most of these people have passed on although a few remain. The Isseis were culturally Japanese.
b. Niseis (second generation). These were the descendants of the Isseis. They are American born and ethnically marginal between being American and Japanese (but really more American).
c. Sanseis (third generation), *yonseis* (fourth generation), *goseis* (fifth generation), etc. These are descendants of the original Isseis so many generations removed and most have little contact with Japanese culture and language. They have pretty much assimilated into American society.
d. Shin Isseis (new first generation). These are Japanese who immigrated to America after World War II. From 1924 until 1952 immigration from Japan was prohibited so this is the first generation of Japanese who came after WWII and are ethnically Japanese.

There are others in the Japanese American population like Japanese businessmen and their families from Japan along with Japanese students. There are also significant numbers of Japanese married to Americans.

2. Family and Children

The original immigrants from Japan brought with them a strong sense of family and commitment to their children's welfare. Coming from a country heavily influenced by Confucian values, emphasis on the family was always central. The family was seen as the major social unit and survival weapon against a hostile world. Strong emphasis is put on family ties. Family continuity was strongly emphasized and children (especially the sons) were regarded as the carriers of the family name. Fierce hostilities against the Japanese before WWII maintained the view that children should be well educated and disciplined to adapt to this hostile world. These views have prevailed throughout the history of the Japanese Americans and were the major factors for how they were able to rise from humble beginnings into the main stream of American society. Family is still highly valued but maintaining family ties does not have that strong sense of urgency it once had. Divorce rates have been traditionally low but has been increasing in recent years.

3. Language

The original immigrants - the Isseis - spoke only Japanese. The Niseis spoke English but were familiar with Japanese in order to communicate with their parents. In the tightly knit Japanese communities of pre-World War II, speaking Japanese was considered very important and most Niseis were sent to Japanese language schools. With the decline of this tightly knit community and the passing on of the Isseis, Japanese is rarely spoken or known among younger Japanese Americans. Those who do speak Japanese are mostly recent arrivals.

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4. Religion and Spiritually

Historically, religion in the American sense of Sunday School attendance, belief in a single faith, relative intolerance of other faiths, is alien to the Japanese. In general they are tolerant of all theologies and have not institutionalized religion to the extent that most Americans have. This does not mean they are not religious but very flexible and more pragmatic about religious views. It was not unusual for a person to be both Buddhist and Christian. Most of the original immigrants were Buddhists or Shinto but substantial numbers became Christians partly out of feelings that being such would better help them in adapting to American society. All of the major religious groups are now represented in the Japanese American community from Buddhists to the major denominations of the Protestant church and Catholics. With the greater integration and their dispersal out of their ghetto like "little Tokyo's;" the Japanese American churches have still managed to survive but after undergoing significant changes. For example, Buddhist and Shinto temples now have taken on the characteristics of Western churches - they have Sunday services, Sunday schools, etc. Most important, churches have become the focal points and major avenues for any kind of community involvement. They offer a variety of social services and are frequent rallying points for social and political action.

5. Manners, Customs, Etiquette, Gestures and Taboos

Many if not most of the manners, customs, etc. which the original immigrants displayed have been abandoned or changed. While recent generations of Japanese Americans are taking on the mannerisms, habits of other middle class Americans, one can still detect certain common -characteristics.,

- An emphasis on appropriate manners - eating habits, courtesy, dress.
- Discouragement of being confrontational - not making waves
- Modesty - bragging is looked down upon
- Avoidance of eye contact, a characteristic still common among younger Japanese Americans.
- Strong respect for elders and authority

6. Cultural Ideals

Cultural ideals too have undergone significant changes from those that the original immigrants brought from Japan. The Japanese like other Asians were deeply influenced by Confucianism and this is reflected in their cultural ideals and practices. In a way, these ideals and practices were quite compatible with American middle class values and quite consistent with the ideals of traditional Protestantism:

- Emphasis on hard work and discipline
- Emphasis on delayed gratificatic sacrifice now for the future
- Respect for authority
- Monetary success and social mobility are very important -- pursue the American Dream.

7. Social Interaction and Relationships

Norms which guide present day interaction among Japanese American have their roots *in Japanese culture. The Japanese have always been more group sensitive than Westerners. When interacting with others they are always aware of the social context in which they are interacting -the social status of the person they are interacting with, their age, gender, etc. Traditional Japanese language patterns differed depending upon the status of the actors. This sensitivity still prevails but is less pervasive but Japanese Americans are more group conscious and pragmatic about preserving group ties. They will adapt new practices if it helps preserve the integrity of the group. This group awareness means that conformity to group norms is very strong. The way a person behaves is strongly influenced by what he/she feels others think about his/her behavior In contrast to Western people who more likely to express their opinions openly in an assertive mariner, Japanese tend to speak and act only after due consideration has been given to the other person's feelings and point of view. Furthermore, there is a habit of not giving a clear-cut yes or no answer.

Younger Japanese Americans (like their contemporaries in Japan) are less sensitive to group pressure but they are still more reserved and passive. Indeed, many professionals (teachers, social workers, lawyers, etc.) working with them have to make a concerted effort to insure that they are expressing their true feelings.

8. The Role of the Library

The library could assist Japanese Americans in bridging their two cultures of Japanese and American in several ways. First of all, the library could assist those wno are coming to grips with their ethnic identity by helping them discover who they are. Materials could be provided to help them better understand where they came and educational programs to discover and appreciate their cultural roots. These programs would be especially helpful to the younger Japanese Americans who are generations removed from the Japanese culture of their ancestors. Since most cannot read or speak Japanese, information must be available for them in English - books audio and video tapes on Japanese culture, the Japanese American experience.

Secondly, the library could assist those recent arrivals to better adapt to American ways. Since many of these people are limited in their English abilities, information should be available in their native Japanese. As recent arrivals, many are not familiar and ignorant of American customs and they often have very little help. It is especially important that the assistance provided by the library goes beyond just information about getting by from day to day. The Japanese come from a homogeneous society and they have little knowledge about what it is like to live in a diverse society. They are often ignorant about other racial and ethnic groups and have no understanding of issues like gender rights. Their lack of knowledge on these matters has often led others to regard them as racist or sexist. Programs to educate them on how to live humanely in America would be something the library might be of great assistance.

JAPANESE EXPRESSIONS FOR LIBRARY USE

1. How are you?	いかがですか？	Ikagadesuka?
2. Can I help you?	何か御必要ですか？	Nanika goshitsuyodesuka?
3. Wait a moment, please.	ちょっとお待ち下さい。	Chotto omachikudasai.
4. Do you have a library card?	ライブラリーカードを お持ちですか？	Library card wo omochidesuka?
5. What's your name?	お名前は？	Onamae wa?
6. What's your last name?	苗字は何ですか？	Myoji wa nandesuka?
7. Please return the books by this date.	この日までに本を お返しください。	Kono hi made ni hon wo okaeshi-kudasai.
8. Some books are overdue.	返却されていない 本があります。	Henkyakusarete inai hon ga arimasu.
9. I'm sorry. There is a fine.	すみませんが、 返却滞納金がつきます。	Sumimasenga, henkyaku tainokin ga tsukimasu.
10. Ask the librarian.	司書にきいて下さい。	Shisho ni kiitekudasai.
11. Everything is fine.	問題ありません。	Mondai arimasen.
12. Thank you.	ありがとう。	Arigato.
13. You are welcome	どういたしまして。	Do itashimashite.

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14. Execuse me.	すみませんが。	Sumimasenga.
15. Good bye.	さようなら。	Sayonara.
16. Please come back.	またどうぞ。	Mata dozo.

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CALENDAR OF HOLIDAYS AND CELEBRATIONS

National Holidays:

Jan. 1: New Year's Day (Ganjitsu) People go out to shrines or temples to pay their respects to their ancestors and to pray for their safety and good luck. And people visit their relatives and friends to exchange New Year's greetings during the early part of January.
Jan. 15: Adult's Day (Seijin no Hi) To honor young people who have reached 20 years old, voting age. Most cities and towns sponsor ceremonies on this day.
Feb. 11: National Foundation Day (Kenkoku Kinenbi) To celebrate accession to the throne of the first emperor Jimmu.
Mar. 2 1: Vernal Equinox Day (Shunbun no Hi) To celebrate the coming of spring. People visit ancestral graves.
Apr. 29: Greenery Day (Midori no Hi) Tree-Planting campaign prevails.
May 3: Constitution Memorial Day (Kenpo Kinenbi) To commemorate promulgation of Japan's new peace constitution, a postwar creation.
May 4: People's Holiday (Kokumin no Shukujitsu)
May 5: Children's Day (Kodomo no Hi) Formerly called Boy's Day. To celebrate growth of children in good health.
Sep. 15: Respect for the Aged Day (Keiro no Hi) Celebrations are held for the aged people.
Sept. 23: Autumnal Equinox Day (Shubun no Hi) To celebrate the first day of autumn and to venerate one's ancestors.
Oct. 10: Health-Sports Day (Taiiku no Hi) To encourage the people to enjoy sports, thus building up healthy life.
Nov. 3: Culture Day (Bunka no Hi) To encourage the people to love peace, freedom and culture.
Nov. 23: Labor Thanksgiving Day (Kinro Kansha no Hi) Frequently combined with celebrations of a good harvest in the country-side.
Dec. 23: Emperor's Birthday (Tenno Tanjobi) The Imperial Palace will be opened to the public.

Festivals:

Jan. 6: New Year's Parade of Firemen at Harumi, Tokyo
Feb. 1-5: Snow Festival at Sapporo, Hokkaido.
Feb. 3 or 4: Setsubun or Bean-Throwing Ceremony
Feb. 8: Koto-Hajime refers to the beginning of all the year's works nationwide.
Mar. 3: Hinamatsuri or Dolls Festival for girls
Apr. 1-30: Miyako Odori (Cherry Dance) at Gion, Kyoto
Apr. 8: Hana Matsuri or the Flower Festival celebrates the birthday of Buddha.
May 3-4: Dontaku in Hakata, Fukuoka
May I I -Oct. 15: Cormorant Fishing on the Nagara River, Gifu.
May 15: Aoi Matsuri or Hollyhock Festival, KyotoMay 16-18: Black Ship (Com. Perry's) Festival celebrates arrival of ship in Shimoda Port.
May 16-18: Sanja Festival of Asakusa Shrine, Tokyo
May 17-18: Grand Festival of Toshogu Shrine, Nikko
Jun. 14: Rice-Planting Festival at Sumiyoshi Shrine, Osaka
Jul. 1: Opening of the climbing season, Fujimiya City, Mt. Fuji
Jul. 1- 15: Hakata Yamagasa (floats), Fukuoka

Jul. 13-16: O-bon Matsuri celebrates the arrival and departure of ancestors souls in this world.
Jul. 16-17: Gion Festival of Yasaka Shrine, Kyoto
Jul. 24-25: Tenjin Festival of Tenmangu Shrine. Osaka
Aug. 1-7: Nebuta at Hirosaki & Aug. 3-7 Nebuta at Aomori
Aug. 5-7: Kanto-Balancing Festival, Akita
Aug. 6-8: Tanabata or Star Festival, Sendai
Aug. 15: Moon viewing and Tug-of-War festivals around the country.
Aug. 15-18: Awa Odori Dance. Tokushima.
Aug 16: Great Bonfire on Mt. Myoigadake, Kyoto
Sept. 15-16: Tsurugaoka Hachimangu Shrine Festival, Kamakura.
Oct. 7-9: Okunchi Festival of Suwa Shrine, Nagasaki
Oct. 9- 10: Takayama Festival, Takayama, Gifu
Oct. 11 - 13: Oeshiki Festival of Honmonji Temple, Tokyo
Oct. 17: Autumn Festival of Toshogu Shrine, Nikko
Oct. 22: Jidai Matsuri or Festival of Eras, Kyoto
Nov. 3: Feudal Lord's Procession, Hakone
Nov. 15: Shichi-go-san or Children's Shrine Visiting Day
Nov. 23: Niiname or Rice-Pounding Festival.
Dec. 17: On-Matsuri of Kasuga Shrine, Nara
Mid-Dec: Toshi-no-ichi or Year-end Market at Asakusa Kannon Temple, Tokyo.

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S.F. Japan Publicity, Inc. 1721 Rogers Ave., #Q, San Jose, CA 95112

2、日系職業別電話帳

A Japanese Telephone and Reference Directory 1998
Pacific Mediart Productions 1581 Webster St., Suit 110, S. F., 94115

3、イエローページ ジャパン

Yellow Pages Japan in U. S. A.: A Directory of Jpannese Businesses in the U. S. Covering 25 Major Metropolitan Areas.
Yellow Pages Japan, Inc. 420 Boyd St., Ste. 502. Los Angeles, CA 90013

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http://www.infojapan.com/cgjsf

Japanese American Network
http://www.janet.org

Japan External Trade Organization (JETRO)
http://www.jetro.go.jp

Kinokuniya
http://www.kinokuniya.co.jp

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San Francisco, CA 94105
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San Francisco, CA 94115

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50 Fremont Street
San Francisco, CA 94105

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KOREAN AMERICANS - CULTURAL COMMONALITIES

1. Generations, Immigration and Length of U.S. Residency

Koreans are one of the largest, fastest growing Asian groups in the United States. Their immigration to the U.S. started between 1902 and 1905 when a total of 7,200 Koreans arrived in Hawaii as sugar plantation workers. In less than one century the number has grown to an estimated one million, with over 1.3 million Korean Americans projected by the year 2000.[1] In the first sixty years, the growth was minimal, only reaching 69,130 as counted in the 1970 Census. A dramatic increase occurred with the enactment of the Immigration Act of 1965. According to the U.S. Census, there were 354,593 Koreans in 1980,and 798,849 in 1990. Given this growth rate, Korean population might well have surpassed one million by now and the projected 1.3 million by 2000 seems to be a rather conservative figure.

As with most other Asian groups, California is increasingly preferred by new Korean immigrants as a permanent place to settle down. Whereas the 1980 Census showed 29.3% of the Korean population residing in California, there were 32.5% listed as living in the state in the 1990 Census, indicating 3.2% more Koreans chose the state as their residence during that decade.[2] They prefer California to other states, due to its mild climate as well as its geographical proximity to their homeland. Another reason may be that new immigrants tend to cluster around their already existing ethnic communities. Future immigrants from Korea are thus much more likely to choose California as their home state.

Since the majority of Korean immigrants have arrived since1965, and many are still arriving, they do not have a long history in the U.S. This is in contrast to Japanese Americans, for example, who have lived in the United States for generations and have fewer new immigrants. In other words, the Korean community is mainly composed of first-generation immigrants and their children, the so-called 1.5 (one-point-five) generation immigrants, who were born in Korea and educated in the U.S. Koreans came to America for a variety of reasons - family reunions, fleeing from military regimes or the threat of war, better employment opportunities, and a good education for their children. In short, they came here to realize their own "American dream." They are mostly from the upper middle class and well-educated, but, despite that education, adapting to America is no easy process. First generation Koreans are still under the strong influence of their native culture that clashes with American manners and values in many ways. Their English is functionally limited. One-point-five generation Koreans are relatively better adjusted than the first generation, since they were exposed to the English language and American culture earlier in their lives. Their cross-cultural conflicts are less serious than those of their parents. The third group consists of second and third generation Koreans but they are relatively small in numbers and, having already been acculturated to the mainstream culture, live in suburban areas, with little or no involvement with the Korean community.

Most of the new immigrants live first in predominantly Korean areas, usually in apartments. Then, they move out to their own homes in suburban areas, as their lives become more stable. Owning a home is often considered the first step to the realization of the American dream, and it is not a rare thing for a Korean family, after two or three years, to own their own home.

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[1] Lee, Lauren. *Korean Americans*. Marshall Cavendish Corporation, New York, 1995. p. 21

[2] Min, Pyong Gap. *Caught in the Middle: Korean Communities in New York and Los Angeles*. University of California Press, Los Angeles, 1996. Table 2. p. 33.

2. Family and Children

In Korean culture, families were once very large, several generations living under one roof. But now a nuclear family has become more common and customarily has two or three children. Like other Asian groups, Koreans are strongly family oriented. Family members are closely knit, sharing gains and losses, successes and failures, joys and sorrows. Such close relations of family members are not restricted to the immediate family, but extend beyond, and include becoming part of social organizations and serving the community to which they belong. Thus, the family is the fundamental element of society, whose welfare and prosperity are nothing but the sum totals of the welfare and prosperity of each family.

Family life is based on a system that emphasizes obedience to superiors, that is, children submissive to parents, the wife to the husband, the young to the old, and so on. This is the essence of Korean family culture, derived from Confucian teaching, that is deeply embedded in the Korean way of thinking and living. Thus, the father is the head of the family and automatically assumes the authority and responsibility to manage it. His ideas and decisions almost always prevail in important family matters. It is the father who goes out to make a living. The mother's traditional role is mostly confined to household tasks. However, in America, her role has become increasingly important and diversified. As they pursue interests and activities beyond domestic boundaries, they come into contact with feminism and gender issues.

Koreans love children. Children's happiness and well being is always the top priority in parents' hopes and endeavors. Parents will do all within their means and capabilities to secure a good education for their children. In ancient Korea, education was available exclusively to children of the privileged class as it was the only means of becoming a government officer and succeeding in the world. Korean parents still embrace the concept of education as the road to a prestigious position and a high standard of living. While the high standard of educational achievements expected of children explains the outstanding success of many Korean students in American schools, it also poses frequent problems for underperformers, causing conflicts between parents and children.

3. Language

Korean immigrants have two major concerns - the acquisition of English skills and children's retention of the Korean language. Community adult schools in and near the Korean community are filled with Korean students of English as a second language. Children learn Korean at home or at Korean language schools.

Korean Americans, the majority being first generation immigrants, use the Korean language predominantly regardless of the length of residence in this country. Due to constant exposure to spoken Korean at home, most of the children have developed Korean listening skills although their ability to speak is limited. One-point-five generation children usually have a fairly good command of the language in speaking and reading as well. Understandably, children with the ability of communicating in Korean are regarded with favor among Koreans.

The desire of Korean immigrants to maintain their native language and culture has given rise to numerous Korean language schools, usually through churches, and occasionally in rented local public schools. In California alone, there are hundreds of such schools - about 300 in Southern California and 80 in the Bay Area (according to the Korean Consulate General in Los Angeles). Recently, two organizations of

these schools - the Korean School Association and the National Association for Korean School - have jointly mounted a successful fundraising campaign to institute the Korean language as a SAT II subject. Operated on Saturdays or Sundays, Korean schools focus on teaching Korean, but their curriculum also includes other subjects related to Korean culture such as Korean history, Korean folk dancing, Tae Kwon Do, and Korean brush calligraphy. Children are sent to the schools against their wills in most cases. Many children are also sent to Korea during summer vacation in order to improve their Korean language skills and Korean cultural awareness. At first, the need for the Korean language is not appreciated very much by children, however, they eventually come to understand the value of Korean language skills. They understand that it is useful in communicating with parents and helps them to enhance their self-identity and that it provides them with better employment opportunities with Korean businesses here and in Korea. They are expecting the value of Korean language skills to become increasingly greater in the era of the Pacific Rim and the global economy.

The Korean language is written in *Hangul*, the Korean alphabet, that consists of 24 symbols. Acclaimed as one of the most scientific writing systems in the world, *Hangul* is relatively easy to learn because each symbol represents one unique sound. While romanization systems do exist in Korea, they are not taught at schools. The average Korean is not aware of the rules of romanization and tends to invent an idiosyncratic way when romanizing his or her name. The two most widely known romanization schemes are the McCune-Reischauer system (the M-R system) and the Ministry of Education system (the ME system). While the latter has long been the most familiar to Koreans, the South Korean government abandoned it in favor of the more international M-R system before the 1988 Seoul Olympic games. Since romanization does not directly affect those who live in Korea, the average Korean is not aware (nor does s/he care) which system is in use. However, romanization is of more significance to Korean-Americans, because they often deal with the Korean language in the English speaking culture. The M-R system is the standard for American libraries including the Library of Congress. Unfortunately, many Koreans react negatively to the M-R system because of its unfamiliar diacritical marks and phonetic transcription of sounds (as opposed to the more traditional one-on-one transliteration of scripts as used by the ME system).

4. Religion/Spirituality

Religion traditionally has been important to Koreans. Their religiosity has become all the more evident in their American life due to greater spiritual needs in strange and difficult circumstances. The two major religions Korean Americans are affiliated with are Christianity and Buddhism, of which the former is by far the larger. Roughly three quarters of the Korean population in the U.S. regularly attend church services, either Protestant or Catholic,[3] so there are numerous Korean churches wherever there is a Korean population. Aside from being the homes of spiritual devotion, churches often function as community centers providing a variety of non-religious services like Korean language classes and counseling sessions on various subjects related to American life. On the other hand, Buddhist temples, much smaller in numbers than Christian churches, are found in metropolitan areas like Los Angeles and San Francisco, offering services to devotees constituting about 2% of the Korean population.[4] Confucianism is followed not so much as a religion but as a philosophy that regulates Koreans' way of thinking and living, although no teaching of the doctrine is publicly carried out in the community.

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[3] Yu, Eui-Young. *Korean Community Profile: Life and Consumer Patterns*. Korea Times, Los Angeles, 1990. p. 28

[4] ibid.

5. Manners, Customs, Etiquette, Gestures and Taboos

Confucianism can claim to having been the most influential system in molding Korean thought and culture. It has taught Koreans to behave with decorum and show respect to propriety. In fact, its ideals, although much less powerful than in the past, still permeate every aspect of Korean life, largely governing Korean manners and behavior.

- Modesty in language and behavior is a highly regarded virtue. Bragging or an assertive manner can alienate others. Koreans' tendency to avoid eye contact comes from traditional Korean modesty. It is rude or even offensive to look an elder directly in the eye.
- There is a distinct order of importance, or a hierarchy, that is to be observed in human relations. Older people must be treated with respect, and young people are expected to behave appropriately in deference to them. For example, it is rude, even an offense, for a young man to sit in a relaxed manner with his legs folded in front of an older person or superior.
- Koreans tend to be formal with a rather stoic expression and demeanor at initial contacts, but their hidden congeniality unfolds as contacts are repeated and trust generated.
- The traditional Korean manner of greeting is bowing, but handshaking is becoming increasingly common. Physical touch between different sexes, including handshakes, is still avoided by more conservative Koreans. A person who is younger or of lower status always bows first, then the greeted one offers a handshake or returns the bow.
- Calling an older person by their first name is construed as offensive. The proper way is to use the family name preceded by Mr., Mrs., Dr., etc.
- Honor and reputation is valued highly, hence the importance of "face-saving" or "face-losing". Children attending a good college enhances the honor of the family; their lack of good education and poor manners disgraces the family.
- Koreans smile only when the occasion warrants. To smile without an appropriate reason is deemed as demonstrating a weak character. Dignified looks are more the norm.

Beckoning is never done with a finger but by waving a hand with the palm down.
Hands generally are not used much in conversation. Hats are removed inside buildings as well as in the presence of an elder or superior. Shoes are taken off inside a house. Feet are not placed on a desk or chair. Things are passed to an elder or superior with both hands.

Four (4) is an unlucky number for Koreans, because "four" is a homonym to "death" in Korean. That is why Koreans avoid sleeping in a hotel room numbered 4 or 44, or keep away from working in a room assigned one of above numbers in an office building. In Korea, a room is seldom assigned such a number in a hotel or office building.

A Korean meal always includes *kimchi* - a spicy, fermented cabbage - as a side dish. *Hanbok*, a Korean traditional dress of two colorful pieces, is worn on special occasions - marriage, the first birthday of a child, the 60th birthday, the New Year's Day, and other traditional holidays. On such an occasion and at other festive gatherings of relatives and friends, people often play *yunnori*, a popular folk game. Four round-backed and flat-faced sticks are used. They are thrown in the air and the score is determined depending on how they land, back up or face up.

A Korean name is mostly made up of three characters (three syllables) - one character for the family name and two characters for the personal name. The family name always comes first. Korean Ameri-

cans, however, have all adopted the American system and put the personal name first and the family name last. One may occasionally encounter a Romanized Korean name of the traditional structure with the family name first. A good example is the name of the President of Korea - Kim Dae Jung, which is used for all the books he has authored and also printed by American newspapers. Those accustomed to Korean American names might take *Jung*, not *Kim*, for his family name. Calling him President Jung, instead of President Kim, would be a cultural fiasco.

6. Cultural Ideals

Korean people are friendly, tolerant, respectful of elders, and very hospitable. They are proud of their cultural heritage. Many traditional Korean values, which are deeply rooted in Confucian doctrine, have been brought to America by Korean immigrants.

- Korean cultural ideals emphasize filial piety, loyalty to the state (a king), marital fidelity, respect for elders, and faithful friendship - five cardinal virtues of Confucianism.
- Education is the most important aspect of Korean culture. Because of the importance placed on education, literacy in Korea is almost universal (95% by one report).
- Learning and self-culture are a life-long pursuit. Along with the ability to maintain one's family properly, self-cultivation through learning is considered a prerequisite to success in other endeavors. "A person must first cultivate himself and maintain his family properly before he can govern the nation," as the Korean adage goes.
- Harmony in human relations is emphasized over disputatious confrontation.
- Moderation or the golden mean is considered ideal in business and social transactions.
- Generosity, gentleness and hard work are valued as highly desired elements of a person's character.
- Hospitality and graciousness characterize Koreans in time of peace. In time of difficulty, they display courage and great endurance. They are proud that their country has triumphed over numerous national crises in the past.
- Koreans are highly optimistic. They believe, as a Korean proverb says, that "there is always a way out, no matter how adverse the situation is."

In America, however, some of these traditional values and ideals are undergoing a gradual change in the course of blending in with the mainstream culture.

- Individual rights and happiness are pursued with greater emphasis.
- Assertiveness is encouraged over a self-effacing manner. Modesty can be taken for weakness or even incompetence in American culture.
- Materialistic success is given more importance than, say, self-culture.
- Assertiveness or competitiveness is no longer spurned.
- Ancestral worship is being replaced by Christian or other religious services at home.

With these changes filtering into their lives and thought, Korean Americans hope for a future of wealth and security, but worry that the traditional cultural values they brought from the homeland will be lost.

7. Social Interaction and Relationships

Koreans respect harmony in social interaction. They are rarely confrontational. They avoid open criticism and public disagreement. They discuss bad news or adverse opinions about a person known to them only with family members or trusted friends or express them in an indirect way.

For Koreans, being connected is essential both in private life and in doing business. They perceive that success depends greatly on social contacts. The larger and more diversified the contacts are, the more prosperous and prestigious a person becomes. This explains why the Korean community has so many community and social organizations, which include Korean associations, business associations, professional societies, alumni associations, sports clubs, and family clan societies, to name just a few. Consequently, it is not unusual for a Korean American to belong to several different groups at the same time, in addition to his/her religious affiliation.

If participation in such group activities tends to become official, less formal and closer relationships are often fostered through friendly gatherings at home. Koreans love inviting and being invited for evenings together at home, and this tradition has become all the more pronounced in the lives of Korean Americans in need of mutual support through the difficult course of American adaptation. Visiting friends' homes is done reciprocally. The visitor customarily brings a gift like flowers, cakes, or a box of fruit as a gesture of gratitude for the invitation. The host feels honored to have all the invitees join the evening and enjoy a dinner prepared with care and generosity. Weddings are also reciprocally invited and attended. The wedding hosted by a prosperous and prestigious family is always attended by relatives and friends filling the hall or church to the capacity, with each of them bringing a nice present or a generous gift of money. Living in a densely populated country, Koreans have learned how to entertain each other and become good neighbors in a tightly knit community.

8. Role of the Library

The public library can play an essential role in helping Korean Americans to make a smooth transition from the culture of their homeland to that of the American mainstream. It is the most easily accessible American public agency the new immigrants can utilize and it can offer valuable services and materials to enlighten Korean immigrants on various aspects of their adopted society. Well educated in their homeland and eager to take advantage of educational opportunities in the U.S., these people have great potential to become regular library customers. Therefore, the public library should rigorously reach out to the Korean community to publicize itself and to increase Koreans' awareness of its existence in their neighborhood and what it can do for them.

- Assume the role of an educational center for new Korean immigrants to become informed and learn about the various systems of this society that are different from those of their homeland.
- Attract Korean patrons to the library with Korean language materials. The existence of materials in Korean impresses Koreans visiting the library for the first time and is certain to make them repeat customers. Stocking a few popular Korean magazines is a good start. Koreans attracted to the library on account of Korean language materials will eventually move toward English language materials as they become familiar with the other collections of the library.
- Identify what Koreans need most and provide it consistently. Korean language materials will be most useful to first generation Koreans with limited English skills. English learning materials, cassettes and videos as well as books, are in great demand, as are materials in easy English on citizenship, how to apply for jobs, American customs and manners, American school systems, and other survival skills. The one-point-five generation needs not only materials for learning English and how to adapt to the mainstream culture, but also those for retaining the Korean language and culture. Provide English materials on Korea and Korean culture for the second and third generation Koreans to help them learn and keep their cultural roots and self-identity.
- Provide Korean immigrants with library programs on various survival skills. Multicultural programs will be useful for them to learn about other cultures and how to relate to them. Koreans

are from a traditionally homogeneous society with little exposure to other ethnic people. To become sensitive to other cultures in this diversified society is an indispensable survival skill required of Korean immigrants.

- Offer family focused programs designed to attract both parents and children. "Fun for kids" hours usually appeal to parents as well. Parents' workshops on parent-children relations such as how to interact and improve communication with children are useful, especially with children's participation.
- Hire Korean bilingual/bicultural staff to serve Korean speaking patrons. Train other staff to become responsive to their library needs and enable them to meet those needs with sensitivity to Korean cultural ideals and manners. Don't hesitate to involve Korean American patrons in making library services more relevant to their needs.
- For a successful outreach to the Korean community, enlist the help of religious and social organizations as well as other community organizations to which Korean Americans are affiliated.

To sum up, the public library having a Korean population in its service area should become proactive in creating a welcoming library environment for Korean speaking patrons and equipping itself to best satisfy what they need in terms of staffing, materials, and programs. The library truly can be an integral part of Korean Americans' transcultural experiences on their road to realizing their American dreams.

CALENDAR OF KOREAN HOLIDAYS AND CELEBRATIONS

January 1: *New Year's Day*
The first three days of the New Year are generally celebrated.

1st day of 1st month of the Lunar calendar: *National Folklore Day*
Also known as the Lunar or Chinese New Year's Day, this day is celebrated with family rituals honoring ancestors. Greetings are exchanged among families and relatives and traditional games are played. The exact date changes each year, but it almost always occurs from late January to late February. A family feast is held, with specially prepared food such as *ttokguk* (rice cake soup) and *sujongkwa* (persimmon punch). Many people dress up in *hanbok*, the colorful Korean traditional dress.

March 1: *Independence Movement Day*
Commemorates the anniversary of the March 1, 1919 independence movement against Japanese colonial rule.

April 5: *Arbor Day*
On this day, government officials, teachers, school children and tens of thousands of Koreans throughout the country plant trees pursuant to the government's reforestation program.

8th Day of the 4th month of the lunar calendar : *Buddha's Birthday*
Solemn rituals are held at Buddhist temples adorned with colorful lanterns. The celebration is climaxed with a lantern parade in the evening.

June 6: *Memorial Day*
The nation pays tribute to the war dead, with memorial services held at the Seoul National Cemetery.

July 17: *Constitution Day*
Commemorates the adoption of the Republic of Korea's constitution in 1948.

August 15: *Liberation Day*
On this day of 1945, Korea was liberated from Japanese colonial rule of 35 years. The day also marks the establishment of the government of the Republic of Korea in 1948.

15th day of the 8th month of the lunar calendar: *Chusok* or *Harvest Festival Day*
One of the most important traditional holidays in Korea. *Chusok* is Korea's equivalent of Thanksgiving Day. On this day, a feast is prepared and families hold memorial services at their ancestors' graves. Viewing the full moon is a feature of the evening.

Korean Festival Week:
In a week toward the end of September, usually around *Chusok*, Korean-Americans celebrate their cultural heritage with a variety of festive programs which culminate with a parade on Olympic Blvd. in Koreatown, Los Angeles.

October 3: *Korea's Foundation Day*
Commemorates the founding of Korea as a nation by *Tan-gun* in 2333 B. C.

October 9: *Han-gul-nal* or *Korean Alphabet Day*

Celebrates the anniversary of *Han-gul* promulgated by King Sejong of the Choson Dynasty in 1446. Koreans take great pride in their indigenous alphabet, which is easy to learn and known as one of the simplest and most scientific writing systems in the world.

December 25: *Christmas Day*

Celebrated as a major holiday by Christians and other citizens as in the West.

KOREAN LANGUAGE VENDORS

Los Angeles

1. Chong No Books Center
   2785 W. Olympic Bl.
   L.A., CA 90006
   Contact person: Hyun Soo Kim
   Tel: 213-739-8107
   Fax:213-739-8714

2. Dong-A Book Plaza
   3460 W. 8th St.
   L.A., CA 90005
   Contact person:Won Young Yoon
   Tel: 213-382-7100
   Fax: 213-382-2819

3. Jeong Eum Korea Book Center
   928 S. Western Ave., #151
   L.A., CA 90006
   Contact person: Clara Choi
   Tel: 213)387-0234
   Fax: 213)745-7782

4. Koreaone Book Store
   170 S. Western Ave
   L.A., CA 90004
   Contact person: Young Soo Bahk
   Tel: 213)388-0914
   Fax: 213)388-9829

5. Music Plaza (A/V materials)
   928 S. Western Ave. Suite #301
   L.A. CA 90006
   Contact person: Hyon Chol Chon
   Tel: 213)385-4725
   Fax: 213)385-4587

6. Spring Water Book Import,
   3003 W. Olympic Bl.
   L.A. CA 90006
   Contact person: Donald Kim
   Tel: 213)380-8787
   Fax: 213)380-0264

Orange County

1. Dong-A Books
   9828 Garden Grove Bl. #104
   Garden Grove, CA 92843
   Contact person: Mr.Song
   Tel: 714)636-7100
   Fax:714)636-7132

San Francisco

1. Tyrannus Book Store
   5233 Geary Bl.
   San Francisco, CA 94118
   Contact person: Jai Soo Park
   Tel:415)831-1155
   Fax:415)752-2424

2. Korean Book Center
   5633 Geary Bl.
   San Francisco, CA 94121
   Contact person:Sang Hee Chung
   Tel:415)221-4250
   Fax:415)221-2155

Santa Clara

1. Lee's Gifts
   5633 Geary Bl.
   Santa Clara, CA 95050
   Contact person:Young Kim
   Tel:408)296-2240
   Tel:408)246-2300

2. San Jose Korean Christian Book Center
   2454 El Camino Real
   Santa Clara, CA 95051
   Contact person:Young Chun
   Tel:408)246-2300

SELECTED KOREAN PERIODICALS

Newspapers

The Korea Central Daily

One of the two major Korean language newspapers in California. The newspaper includes the Korean edition plus the U.S. edition. It is published in Los Angeles and San Francisco, covering their respective regions.

The Korea Times

Probably has a larger circulation than the above. It also includes the Korean and the U.S. editions together. Published in Los Angeles, it is the largest circulating Korean language newspaper in the U.S.

Magazine (All listed below are monthly magazines.)

For Adults

Sin Dong-A

A general current affairs magazine, covering political, social and economic issues in Korea. Widely read by male adults.

Wolgan Choson

Another general current affairs magazine. Covers similar topics as the above magazine.

Chubu Saeghwal

One of the most popular women's magazines focusing on housewives. An American edition is published one month later than the original Korean issue.

Woman Sense

Similar to the above magazine in coverage and readership.

Elle and *Ceci*

Similar in coverage and popularity, these two magazines mainly appeal to young women and housewives.

Hyundai Munhak

A literary magazine carrying Korean short stories, poems, and essays written by new writers as well as established ones. Widely read by literary minded people and potential writers.

Paduk

Paduk is the Korean version of the Japanese game *go*. This magazine appeals widely to Korean players of the game.

Kaeksok

A magazine of the performing arts that has a considerable following.

For Young Adults

Junior and *Music Life*
Two popular young adult magazines.

Haksaeng Kwahak
A science magazine for young adult readers.

For Children

Pang Pang
A comics magazine intended for K-2 childrsen.

Wink and *Mink*
Two comics magazines popular among 3-5 graders.

POPULAR KOREAN AUTHORS

(ROMANIZED ACCORDING TO THE McCUNE-REISCHAUER SYSTEM)

Contemporary Fiction

Cho, Chŏng-nae	조정래	Kim, Wŏn-il	김원일
Cho, Hae-il	조해일	Kong, Chi-yŏng	공지영
Cho, Sŏn-jak	조선작	Mun, Sun-t'ae	문순태
Ch'oe, In-ho	최인호	Pak, Kyŏng-ni	박경리
Ch'oe, In-hun	최인훈	Pak, Pŏm-sin	박범신
Chŏng, Ŭl-byŏng	정을병	Pak, Wan-sŏ	박완서
Han, Su-san	한수산	Sŏ, Yŏng-ŭn	서영은
Han, Sŭng-wŏn	한승원	Yang, Kwi-ja	양귀자
Hwang, Sŏg-yŏng	황석영	Yi, Ch'ŏng-jun	이청준
Kang, Sin-jae	강신재	Yi, Mun-yŏl	이문열
Kim, Chu-yŏng	김주영	Yi, Oe-su	이외수
Kim, Hong-sin	김홍신	Yi, Pyŏng-ju	이병주
Kim, Su-hyŏn	김수현	Yun, Hŭng-gil	윤흥길
Kim, Sŭng-ok	김승옥		

Modern Classics

Ch'ae, Man-sik	채만식	Kim Yu-jŏng	김유정
Hwang, Sun-wŏn	황순원	Na, To-hyang	나도향
Hyŏn, Chin-gŏn	현진건	Yi, Hyo-sŏk	이효석
Kim, Tong-in	김동인	Yi, Kwang-su	이광수
Kim, Tong-ni	김동리	Yi, sang	이 상

Historical Fiction

Hwang, In-jae	황인재	Pang, Ki-hwan	방기환
Kim, Sŏng-han	김성한	Song, Chi-yŏng	송지영
Pak, Chong-hwa	박종화	Yu, Chu-hyŏn	유주현

Mystery

Chŏng, Kŏn-sŏp	정건섭	Kim, Sang-hŏn	김상헌
Han, Tae-hŭi	한대희	Kim, Sŏng-jong	김성종
Hyŏn, Chae-hun	한재훈	No, Wŏn	노 원

Non-Fiction

An, Pyŏng-uk	안병욱	Pŏpchŏng	법 정
Kim, Tong-gil	김동길	Yi, Kyu-t'ae	이규태
Kim, Yong-ok	김용옥	Yi, Si-hyŏng	이시형

KOREAN PHRASES FOR LIBRARY USE

1.	How are you?	안녕하세요?	Annyŏng haseyo.
2.	Welcome!	어서 오세요.	Ŏsŏ oseyo
3.	Can I help you?	도와 드릴까요?	Towa tŭrilkkayo
4.	Wait a moment, please.	잠간 기다리세요.	Chamkkan kidariseyo
5.	Do you have a library card?	도서관 카드 있으세요?	Tosŏgwan k'adŭ issŭseyo?
6.	What's your name?	이름이 무엇입니까?	Irŭmi muŏsimnigga?
7.	What's your last name?	성이 무엇입니까?	Sŏng'i muŏsimmigga?
8.	Please return the books by this date.	이 날까지 돌려 주세요.	I nalkkaji tollyŏ chuseyo.
9.	The books are overdue.	대출기간이 지났습니다.	Taech'ul kigani chinassŭmnida.
10.	I'm sorry. There is a fine.	미안하지만 과태료가 있습니다.	Mianhajiman kwat'aeryoga issŭmnida.
11.	Ask the librarian.	사서에게 물어 보세요.	Sasŏ ege murŏ boseyo.
12.	Everything is fine.	다 되었습니다.	Ta toeŏssŭmida.
13.	Thank you.	감사합니다.	Kamsa hamnida
14.	You're welcome.	천만에요.	Ch'ŏnmanyeo.
15.	Excuse me.	실례합니다.	Sillye hamnida.
16.	Good-bye.	안녕히 가세요.	Annyŏnghi kaseyo.
17.	Please come back.	또 오세요.	Tto oseyo.

· WORD LIST

English	Korean	Romanized
adult	성인	sŏng'in
application	신청서	sinch'ŏngsŏ
book	책	ch'aek
casette	카셋	k'aset
children	아동	adong
circulation desk	도서 대출부	tosŏ taech'ulpu
computer	컴퓨터	k'amp'u-ta
due date	반환일	panhwanil
emergency exit	비상구	pisang'gu
exit	출구	ch'ulgu
fine	벌금	pŏlkŭm
information desk	안내	annae
librarian	사서	sasŏ
library	도서관	tosŏkwan
library card	도서관증	tosŏkwan-chŭng
magazine	잡지	chapchi
newspaper	신문	sinmun
patron	손님	sonnim
public library	공립 도서관	kongnip tosŏkwan
reference desk	자료 문의부	charyo munŭibu
restroom	화장실	hwajangsil
staff	직원	chikwŏn
video	비디오	pidio
young adult	청소년	ch'ŏngso-nyŏn

Dewey Classifications in Korean

000-099	Generalities	총류
030	General encyclopedic works	일반 백화사전
070	Journalism, publishing, newspapers	언론, 출판, 신문
100-199	Philosophy & related disciplines	철학 및 관련학
110	Metaphysics	형이상학
130	Parapsychology, occutism	심령학, 비학
150	Psychology	심리학
160	Logics	논리학
200-299	Religion	종교
220	Bible	성경
230	Christian theology	기독교 신학
290	Other religions	기타 종교
300-399	Social Sciences	사회고학
320	Political sciences	정치학
330	Economics	경제학
340	Law	법율
370	Education	교육
400-499	Language	언어
410	Linguistics	언어학
420	English	영어
430	German	독일어
440	French	불란서어
450	Italian	이타리어
490	Other languages	기타 언어
500-599	Pure Sciences	순수 과학
510	Mathematics	수학
520	Astronomy	천문학
530	Physics	문리학
540	Chemistry	화학
550	Sciences of earth	지구학
580	Botanical sciences	식물학
590	Zoological sciences	동물학
600-699	Technology (Applied sciences)	공학 (응용과학)
610	Medical sciences	의학
640	Domestsic arts & sciences	가정학
690	Buildings	건물

700-799	The arts	예술
710	Landscape arts	조경
720	Architecture	건축
740	Drawing	그림
750	Paintings	유화
770	Photography	사진
780	Music	음악
790	Recreational & performing arts	운동 및 공연예술
800-899	Literature	문학
810	American literature	미국문학
820	English literature	영문학
830	German literature	독일문학
840	French literature	불문학
850	Italian literature	이타리문학
890	Litertures of other languages	기타언어 문학
900-999	General geography & history	지리와 역사
910	General geography	일반 지리
920	Biography	전기
940	History of Europe	유럽 역사
950	History of Asia	아세아 역사
970	History of North America	미주 역사
980	History of South America	
990	History of other areas (Pacific Ocean islands)	기타지역 역사 (태평양 도서)

RESOURCES FOR KOREAN LANGUAGE SERVICES

Web Sites

Korean Cultural Center in Los Angeles - www.kccla.org.
Korea Link - www.korealink.com.
Korean National Tourism Organization - www.knto.or.kr
Minisstry of culture and Tourism - http://www.mct.go.kr.
National Museum of Contemporary Art - http:/www/moca.go.kr/english
National Museum of Korea - www.museum.go.kr/english/index.htm/

Libraries with Expertise Serving Korean Language Speakers

LOS ANGELES PUBLIC LIBRARY
International Languages Department, Central Library
630 W. Fifth Street, Los Angeles, CA 90071
Tel: 213-228-7125 Fax: 213-228-7139
Email: language@lapl.org

Mid Valley Regional Branch
16244 Nordhoff Street, North Hills, CA 91343
Tel: 818-895-3654 Fax: 818-895-3657
Email: midval@lapl.org

Pio Pico Koreatown Branch
695 S. Serrano Avenue, Los Angeles, CA 90005
Tel: 213-368-7282 Fax: 213-368-7280
Email: piokor@lapl.org

LOS ANGELES COUNY PUBLIC LIBRARY
Asian Pacific Resource Center
1550 W. Beverly Blvd., Montebello, CA 90640
Tel: 213-722-6551 Fax: 213-722-3018

Rowland Heights Public Library
1850 Nogales Street, Rowland Heights, CA 91748
Tel: 626-912-5348 Fax: 626-810-3538

CERRITOS PUBLIC LIBRARY
18025 Bloomfield Avenue, Cerritos, CA 90701
Tel: 310-924-5776 Fax: 310-865-5087

ORANGE COUNTY PUBLIC LIBRARY
Garden Grove Regional Branch
11200 Stanford Avenue, Garden Grove, CA 90640
Tel: 714-530-0711 Fax: 714-530-9405
Email: ggreg@deltanet.com

KOREAN CULTURAL CENTER, LOS ANGELES
5505 Wilshire Blvd., Los Angeles, CA 90036
Tel: 213-936-7141 Fax: 213-925-5712
Email: kccla@pdc.net

KOREAN HERITAGE LIBRARY, USC
University Park, Los Angeles, CA 90089-0182
Tel: 213-740-2324 Fax: 213-749-1221

People Resources

Chung, Su	Principal Administrative Librarian Garden Grove Regional Branch Library 11200 Stanford Ave., Garden Grove, CA 92840 Tel: 714-530-0711 Fax: 714-530-9405
Hahn, Keumsook	Adult Librarian Pio Pico Koreatown Branch, LAPL Tel: 213-368-7282 Fax: 213-368-7280 Email: piokor@lapl.org
Jung, Soon	Head of Cataloging Newport Beach Central Library 1000 Avocado Avenue, Newport Beach, CA 92660 Tel: 949-717-3824 Fax: 949-640-5681 Email: nbplref@class.org
Kim, Joanne Y.	Associate Professor/Librarian III Pasadena City College Library 1570 E. Colorado Blvd., Pasadena, CA 91106 Tel: 626-585-7837 Fax: 626-585-7913 Email: jykim@paccd.cc.us
Kim, Joy	Curator Korean Heritage Library, USC University Park, Los Angeles, CA 90089-0182 Tel: 213-740-2329 Fax: 213-749-1221 Email: joykim@calvin.usc.edu
Kim, Won Tack	Cataloger Los Angeles Public Library 630 W. Fifth Street, Los Angeles, CA 90071 Tel: 213-228-7192 Fax: 213-228-7049 Email: wkim@lapl.org

Kim, Yanghee — Librarian
West Valley College, Outreach Instruction
14000 Fruitvale Avenue, Saratoga, CA 95070-5698
Tel: 408-741-2484 Fax: 408-741-2134
Email: yanghee_kim@westvally.edu

Lee, Youngsil — Reference Librarian
Business/Economics Dept., Central Library, LAPL
630 W. Fifth Street, Los Angeles, CA 90071
Tel: 213-228-7115 Fax: 213-228-7119
Email: business@lapl.org

Lim, Miki — Young Adult Librarian
Pio Pico Koreatown Branch, LAPL
695 S. Serrano Avenue, Los Angeles, CA 90005
Tel: 213-368-7282 Fax: 213-368-7280
Email: yapiokor@lapl.org

Paick, Heawon — Children's Librarian
Washington Irving Branch, LAPL
1803 S. Arlington Avenue, Los Angeles, CA 90019
Tel: 213-734-6303 Fax: 213-612-0435
Email: wirvngch@lapl.org

Roh, Jae Min — Senior Librarian
Pio Pico Koreatown Branch, LAPL
695 S. Serrano Avenue, Los Angeles, CA 90005
Tel: 213-368-7285 Fax: 213-368-7280
Email: jminroh@lapl.org

OTHER RESOURCES (KOREAN LANGUAGE MEDIA IN CALIFORNIA)

1: **TELEVISION STATIONS**

KTE (Korean Television Enterprise)
Channel 18
625 S. Kingsley Dr., Los Angeles, CA 90005
Los Angeles, Ca 90005

Tel: (213) 382-6700
Fax: (213) 382-5793
E-mail: kte@wdc.net

KTAN-TV
Channel 16
4525 Wilshire Bl., Los Angeles, CA 90010
Los Angeles, Ca 900 10

Tel: (213) 963-0101
Fax: (213) 964-0102

KATV
SBN Korean TV Station
Channel 32
1255 Post St. Suite #400
San Francisco, CA 94109

Tel: (415) 441-3232
Fax: (415) 931-3232

KTN
Channel 30
2345 Harris Way
San Jose, CA 95131

Tel: (408) 955-7410
Fax: (408) 955-7411

2. **RADIO STATIONS**

RADIO KOREA, U.S.A.
AM1580
626 S. Kingsley Dr.
Los Angeles, CA 90005

Tel: (213) 487-1300
Fax: (213) 487-7455
E-mail:www.radiokorea.com.

FM Seoul Broadcasting, Inc.
FM 93.5
4525 Wilshire Bl.
Los Angeles, CA 90010

Tel: (213) 935-0606
Fax: (213) 935-7779

HANMI RADIO STATION
AM 1400
475 El Camino Real, Suite #202
Millbrae, CA 94303

Tel: (650) 259-1400
Fax: (650) 259-1401
E-mail:
karadio@IX.netcom.com.

RADIO SEOUL
FM SCA 106.9
AM 1450
1255 Post St., Suite #315
San Francisco, CA 94109

Tel: (415) 567-3685
Fax: (415) 567-0909
E-mail: mkim 974424@aol

3. NEWSPAPERS

THE KOREA TIMES, Los Angeles Edition (Daily)
4525 Wilshire Bl. Tel: (213) 692-2000
Los Angeles, CA 900 10 Fax: (213) 692-2111

THE KOREA TIMES, San Francisco Edition (Daily)
679 Bryant St. Tel: (415) 777-1133
San Francisco, CA 94107 Fax: (415)777-1336

THE KOREA TIMES, San Diego Edition (Daily)
7969 Engineer Rd., Suite # 106 Tel: (619) 2924200
San Diego, CA 92111 Fax: (619)268-0555

THE KOREA CENTRAL DAILY NEWS Tel: (213) 368-2500
690 Wilshire Place Fax: (213) 368-8384
Los Angeles, CA 90005 E-mail: wwwjoongang.cd.kr.

THE KOREA CENTRAL DAILY NEWS, San Diego Branch
7888 Dagget St. #104 Tel: (619) 573-1111
San Diego, CA 92111 Fax: (619) 573-1735

THE KOREA CENTRAL DAILY NEWS, Orange County Branch
9592 Garden Grove Bl. Tel: (714) 638-2341
Garden Grove, CA 92644 Fax: (714) 63 8-1101

THE KOREA CENTRAL DAILY NEWS, San Francisco Branch
1245 Howard St. Tel: (415) 522-5100
San Francisco, CA 94103

VIETNAMESE IN THE UNITED STATES

1. Generations, Immigration and Length of US Residency

The fall of South Vietnam in 1975 has forever changed the lives of many Vietnamese people and resulted in the massive resettlement of hundreds of thousands of families in the United States and worldwide. After almost a quarter of a century of establishment, the Vietnamese community has tremendously transformed and adapted to American culture much faster than what people have previously thought of.

Unlike other Asian communities whose members immigrated to the United States through employment or family connection, the sudden emergence of the Vietnamese community was perceived as a political downfall of American power, thus resentment towards the Vietnamese was particularly high at times. Many Vietnamese people who first came to the United States in 1975 were mostly from a more affluent or educated social ladder; nevertheless, their struggle to survive in a completely new environment was noted as difficult and painful. In the late 1970s and 1980s, many people risked their lives to flee the country by boats; thus the name "boat people" was derived from their experience. A majority of people from this second group came from the countryside or fishing villages and perhaps was less formally educated, yet their resettlement was considered easier than that of the first group. They received guidance and learned from experience of relatives or friends who had come before them. The third and most recent group arrived in the 1990s as a result of a humanitarian agreement between the United States and the Vietnamese government. This group, which is usually referred to as H.O, consisted mostly of South Vietnamese ex-servicemen who had been imprisoned for at least three years in communist camps. H.O. is a code used by the Vietnamese government to indicate the status of these people, but it often gets translated to mean "humanitarian operation." The agreement allowed them to come to the U.S. with their families and children under the age of 21. Adjustment seems to be more difficult among the people in this third group, especially those servicemen who once held high ranking in the military. Their lack of employable skills, language barrier, age, health conditions and cultural differences present conflicts for many refugees. It is noted that psychological problems appear to be high in this last group of Vietnamese immigrants.

In addition to these groups, many Vietnamese families have been reunited in the United States under the Orderly Departure Program (ODP). There are approximately three million people of Vietnamese ancestry now living away from their homeland, with about one half million resettled in the United States.

2. Family and Children

Vietnamese people value family and community ties and are deeply influenced by Confucius teaching. Imbued with the Confucian ideal of innate goodness and self-improvement, they highly respect education. They believe families are the foundation of society, and strive for harmony in interpersonal relationships over personal competitiveness. Virtue is praised more highly than physical beauty and intelligence and wisdom outweigh physical prowess.

As their community progresses, many Vietnamese families undergo internal conflicts. Women receive more respect, opportunities and higher status in the social circles. This unfortunately has created tension within the families. Children are taught to obey their parents' orders and are considered disrespectful if

Compiled and edited by Angie Nguyen, Santa Ana Public Library, 714-647-5269 and Lien Dao, North Clairemont Branch Library, 619-581-9931

they object to their parents' wishes. Older people experience loneliness and isolation from the lack of communication, cultural gaps and the misunderstanding of social expectations. The rule of obedience creates a wide drift among family members. Parents who adapt slowly to the American culture are often restrictive and less understanding of the ways their children learn and socialize in the new environment.

3. Language Retention:

Children of the first Vietnamese refugees were at a disadvantage in learning their native language. There were no Vietnamese language schools available prior to the 1980s. In the midst of life adjustment in a new society, parents were overzealous for their children to learn the new language of the country in which they settled. Many children were not exposed to nor taught Vietnamese in their homes, and now have difficulty in speaking and understanding Vietnamese fully. Gradually, as their community became more established, Vietnamese people realized the importance of maintaining their heritage. They sought and promoted the teaching of Vietnamese language, cultural heritage, history and literature to children and young people. To respond to the community's needs, various Vietnamese volunteer groups and religious institutions started to develop language schools to teach children of all ages. Presently, parents are focusing on these teachings, particularly in their children learning Vietnamese at an early age, and are confident that the children, through various educational and media sources, will learn English as well.

4. Religion / Spirituality

Vietnamese religious force plays a very important role that dictates their modes of living, thinking and expression. Vietnamese religions originally consisted of Buddhism, Caodaism, Confucianism, Taoism, ancestral worship and folk belief. Roman Catholicism was later introduced to Vietnam by the French missionaries, and has now become one of the major religious beliefs among the Vietnamese. Buddhism, however, still remains predominant and its teaching can be recognized in the frugal lifestyles of many Vietnamese people.

The belief of ancestral worship dates back long before the introduction of Confucianism or Buddhism to the Vietnamese culture. Vietnamese people hold unquestioned respect and utter trepidation toward the dead. In many Vietnamese families, the altars of their ancestors occupy the place of honor in their homes. Weddings and New Year's celebrations are performed in front of an ancestral altar. Extended family members gather at some elders' homes on the death anniversaries of their ancestors to honor their loved ones. Ancestral worship, or the lack of it, also partially explains the conflict between the old and the young generations. Many older people feel that their children who are growing up in the Western culture will not worship them after their death. For this reason, many have requested to have their ashes scattered in the ocean or their pictures kept at Buddhist temples. This practice has become more popular in Vietnamese communities throughout the United States.

5. Manners, Customs, Etiquette, Gestures, and Taboos

It is often perceived that the Vietnamese character is rather complex. Many Vietnamese possess an inwardness that keeps their true feelings hidden, avoiding a direct approach in dealing with others. Directness shows a lack of tack or delicacy, thus answers are often given indirectly.

Vietnamese people often do not introduce themselves immediately in given situations for they think this to be rather bold. They prefer to have an acquaintance make the introduction. This may be due to their innate shyness and modesty.

It is best to get one's attention in a quiet voice. Waving or beckoning with an upturned finger is considered highly impolite. To signal for someone to come forward, use the whole hand with the palm turned down to avoid showing authority or superiority over the person being called or beckoned.

When Vietnamese people smile, they can confuse an outsider, which may cause misunderstanding. To the Vietnamese, a smile can imply different interpretations that other cultures may not comprehend. For example, when a young girl or woman smiles, she could be embarrassed. Another example is that the smile could represent a polite but perhaps skeptical reaction to something that has been said or done. It can also be a sign that one sincerely acknowledges the fault or mistake committed. A smile is a convenient response in a variety of circumstances.

Thankfulness is expressed differently in Vietnamese culture. The person who receives a compliment usually responds with a smile as a way of saying "thank-you". If a verbal response to a compliment were needed, the person would say that he or she does not deserve it. A for the person who gives the compliment, he or she never expects verbal gratitude in return. The phrase "thank-you" is used only in formal circumstances in which an intense feeling of thankfulness is expressed.

Vietnamese people, especially women, usually avoid eye contact when talking to men, foreigners, older people, or persons of higher social status. This is considered to be a proper respectful behavior in the Vietnamese culture.

Vietnamese are superstitious and they believe that taboos might affect their lives. Some of the taboos are as follows:

Touching someone's head and shoulder is a personal insult and bad luck to the individual.

Avoid expressing lavish admiration for a new baby, because the devils might hear you and steal the baby.

Do not make noise with the chopsticks or hand someone a toothpick.

Do not cut fingernails and hair at night or open an umbrella inside the house.

Never leave towels at anybody's house for it is considered passing your difficulties and hardship to them.

Crossing the index and middle fingers is not appreciated for it indicates unpleasant signal, a completely opposite meaning from American gesture to be "good luck."

Do not offer knives, drinking glasses, handkerchiefs, or needles as gifts because they might bring bad luck to the receiver.

Going Dutch with a Vietnamese is not a popular practice. If you run into someone at a restaurant and you join his table, let him pay the whole bill or pay it all yourself. The senior person usually pays.

Never buy one pillow, always buy two. Bedding gifts for weddings must be given in pairs, including blankets. A single item indicates the marriage is not expected to last long. However, it is now customary to give money instead of buying gifts so that the newlyweds can choose the needed items for themselves.

6. Cultural Ideals:

Vietnamese people show great pride in their children's academic accomplishments, and often feel unsatisfied when their children do not meet the same achievements as those of their peers.

Embarrassments are usually kept within the family to avoid losing face with neighbors, friends, and relatives. Mental illness is still not recognized in Vietnamese society and is often regarded in terms of "acting crazy" or "being abnormal." Those with mental instabilities are often misdiagnosed or mis-treated. These issues are not openly acknowledged by family members or by the community.

Hospitality is a trace exhibited in many Vietnamese. It is not uncommon for them to undergo great lengths of preparation to being good hosts. Vietnamese hosts will feel rewarded if their guests enjoy themselves.

7. Social Interaction and Relationships

Vietnamese people prefer to live close to relatives and friends, and conduct business within their community. By forming or relocating to a larger community, they can enjoy many cultural activities that smaller community cannot provide. Gradually, Vietnamese communities in major cities throughout the United States have actively participated in local governments and politics to express their concerns and voice their opinions. Many people are still strongly against the Vietnamese communist government and openly object to the diplomatic normalization between the United States and Vietnam governments.

8. The Vietnamese Language

Vietnamese originally used the Chinese writing system as their main written language. They later improvised their own combinations to represent ideas and concepts and to phonetize some of their native speech. The current romanized Vietnamese language was developed in the 17th century by a Catholic priest, Father Alexander-de-Rhodes, and was recognized as the official language in 1920.

There are 12 vowels and 27 consonants in the Vietnamese language. A monosyllabic and tonal language, any given word may be pronounced in six different tones, each with a different meaning. For example, la (shout), lá (leaf), là (verb "to be"), and lạ (strange). Vietnamese language does not have inflectional endings or the changing of forms of the word to indicate number, gender, etc. Modifiers always follow the noun, adjectives, verbs, or adverbs that they modify.

9. Vietnamese Naming Practice:

Vietnamese names usually comprise a family name or surname (tên họ), a middle name (tên đệm or lót), and a given name (tên gọi), in that order. Vietnamese people address each other by their given names. There are about 140 Vietnamese surnames. Some common names are Nguyễn, Phạm, Trần, and Lê. Most surnames came from the sixteen historical royal families with Nguyen being the last royal family in Vietnam. Other less common surnames originated from Chinese (Lưu, Trương, Khổng, etc.) or Cambodian (Thạch, Sơn, Danh, etc.). Married women retain their maiden names and children assume their father's surname. Sometimes, the children are given a double surname from the combination of their mother's and father's family names, e.g. Trần-Nguyễn. The generic middle names are Văn for males and Thị for females, although people now prefer more beautiful or meaningful middle names. Given names can be single or double and most names express a meaning.

Vietnamese people respect their elders' names and avoid using names of ancestors or relatives for their children. People from the Southern regions often call their children by their order of birth, e.g. Hai (the oldest), Ba (second child), Tu (third child) and so forth. Young children usually have cute and short nick names at homes, such as Cu Tí, Cu Tèo or Cái Tí. These nicknames seem to exist in many Vietnamese families.

10. The Library and the Vietnamese community:

Vietnamese people are studious and have high respect for education. The library, therefore, is regarded as another learning institution for young people. Many Vietnamese are unaware that libraries are designed to serve people of all ages, regardless of their lifestyles or their backgrounds. To better serve the Vietnamese patrons, libraries should continue to make themselves visible to the Vietnamese community through media connections and community outreach programs, especially in developing a well-rounded collection of Vietnamese materials. Through words of mouth, Vietnamese patrons have gradually learned about library services, become regular library patrons, and used the library for both academic and recreational pursuits.

Compiled and edited by Angie Nguyen, Santa Ana Public Library, 714-647-5269 and Lien Dao, North Clairemont Branch Library, 619-581-9931

CALENDAR OF VIETNAMESE HOLIDAYS, CELEBRATIONS & REMEMBRANCE

The following holidays are some major events that most Vietnamese communities overseas often observe annually.

Tết Nguyên Đán - Vietnamese New Year

Tết is the most important national holiday in Vietnam. Vietnamese people use the Chinese lunar calendar and celebrate the New Year along with the Chinese. The New Year, **Tết Nguyên Đán** (or usually just called Tết) **falls between January 20 and February 20**. It is the time for family reunions, celebration of spring, exchanging gifts, and best wishes for the beginning of a new year. It is also considered a birthday for everyone. People prepare for the celebration by cleaning their houses and all their belongings, shop and spend money on food, new clothing, flower decorations, and gifts. Special Tết delicacies (Banh Chung and candied fruit) are cooked or purchased to treat family members or friends who visit them on these New Year days. Children offer best wishes of longevity and prosperity to their elders, and in turn they receive bright red envelopes containing lucky money from their parents and relatives.

On New Year's Day, the first person to set foot in each house is very important. This person is believed to either present good or bad luck to the family, depending on the person's astrological chart, personality and character, as well as his or her own good luck. Dragon dance and fireworks are two good luck symbols that people always welcome to their homes on New Year's celebration.

Lễ Hai Bà Trưng - The Trung Sisters' Holiday

This holiday is to remember the bravery of the Trung Sisters who fought the Chinese in AD 40. It falls on the sixth day, of the second lunar month, usually in late February or early March).

Giỗ Tổ Hùng Vương - The National Founders' Day or Hung Kings Day

This holiday commemorates the historic founding of Vietnam by the Hung Kings, on the tenth day of the third lunar month, around April 19.

Lễ Phật Đản - Buddha's Birthday / Illumination

This religious holiday is a major event for the Buddhists in which they celebrate Buddha's birthday, enlightenment and death. It falls on the eighth day of the fourth lunar month, usually in early May.

Lễ Vu Lan (Mùa Báo Hiếu) - All Souls' Day or The Day of the Dead

Another Buddhist holiday, it is on the full moon or 15th day of the seventh lunar month, during August. Family members remember their dead ancestors by visiting their graves and also give offerings to other hungry and wandering souls. Those whose parents are still alive are given a red rose or a red carnation and those whose parents are deceased wear a white rose or a white carnation.

Tết Trung Thu - The Mid-Autumn Festival

Tet Trung Thu is a favorite holiday for Vietnamese children. It falls on the fifteenth day of the eighth lunar month when the moon is at its brightest, which varies between mid September to early October. Children parade around the block the night of Tet Trung Thu, holding lighted lanterns in shapes of animals or other objects and singing songs about Tet Trung Thu. Special treats (moon cakes) are also made or purchased for the occasion.

Lễ Giáng Sinh - Christmas, December 25th

This is an important, religious holiday for Vietnamese Catholics, and has now become a major celebration for many non-Christian Vietnamese as well.

In addition, Vietnamese overseas remember **April 30th as a Doom Day** that marked the fall of South Vietnam and which was the reason they had to leave their country. Communities with large number of Vietnamese often hold meetings to denounce the communist government and its violation of human rights.

POPULAR VIETNAMESE AUTHORS

Duyên Anh. His children's novels describe the simple life of individual characters that appeal to children and young adults, and his adult novels often present societal ills and the rebellion of gang members.

Hồ Biểu Chánh. One of a few authors who led the way to modern Vietnamese novel writing and who used the simple Southern Vietnamese language to tell the most compelling stories.

Hồ Trường An. Although new in the Vietnamese Literature, his novels have been well received by Vietnamese overseas. His stories often tell about life from the Southern countryside.

Kim Dung. A popular Chinese writer who wrote many Kung-Fu series that have been translated into many Asian languages.

Lệ Hàng. A romance female writer of many love stories during the war.

Nguyễn Du. A well-known poet who authored "Kim Van Kieu," a scholarly poetic work that has been translated into French and English.

Nguyễn Ngọc Ngan. His novels portray the lives of Vietnamese people either from overseas or from Vietnam after the Communist took over South Vietnam.

Nhã Ca. A well-known female author whose work before 1975 often depicts the destruction of war and the lives of people affected by it.

Nhất Hạnh. A well-loved and internationally known Buddhist monk with many books on Yoga and Meditation and a nomination for the Nobel Peace Prize.

Quỳnh Dao. A popular Chinese author whose romance novels have won a huge audience among the young Vietnamese girls and women.

Tự Lực Văn Đoàn: A group of several famous writers from the 1930s and 1940s, such as **Nhất Linh, Khái Hưng,** whose literary works have been used to teach Vietnamese Literature.

Túy Hồng. A female writer best known for her contemporary writing styles

Please Note: This list of authors is not by any means a complete list. Please consult Vietnamese catalogs for further evaluation.

COMMON LIBRARY SIGNAGE & PHRASES

English	Vietnamese
Adult books	Sách người lớn
Application	Mẫu đơn
Author	Tác giả
Biography	Tiểu sử
Bookmobile	Xe sách lưu động
Career Center	Phòng hướng dẫn chọn nghề
Checkout	Mượn sách
Children's books	Sách trẻ em
Circulating Magazines	Tạp chí cho mượn
Circulation (Check-out/return) desk	Quầy mượn và trả sách
Computer	Máy điện toán
Dictionary	Tự Điển
Encyclopedia	Sách bách khoa
Fee schedule	Bảng lệ phí
Fiction	Tiểu thuyết
For Reference Only, Do not check out	Tham khảo tại chỗ, không mượn được
For Use in Library Only	Chỉ dùng tại thư viện
History Room	Phòng nghiên cứu lịch sử
Homework (Study) Center	Phòng học
Inter-library loan	Sách mượn từ những thư viện khác
Large Print Books	Sách in chữ lớn
Library card	Thẻ thư viện
Local History Room	Phòng nghiên cứu lịch sử địa phương
New book list	Bảng sách mới
Non-Fiction	Sách nghiên cứu (không phải tiểu thuyết)
Magazines	Tạp chí
Mystery	Truyện trinh thám
Newspapers	Nhật báo
Online catalog	Thư mục điện tử
Overdue	Trễ hạn
Overdue fine	Lệ phí trễ hạn
Pamphlet File	Tài liệu tổng quát
Paperbacks	Sách bìa mềm
Periodicals	Ấn phẩm định kỳ

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Please Do Not Reshelve Books	Xin đừng xếp sách vào kệ
Please Leave Books on Table	Xin để sách trên bàn
Reserve	Đặt cọch sách (or giữ sách lại)
Return	Trả sách
Reference	Tham khảo
Reference/Information desk	Quầy tham khảo/tin tức
Restroom	Phòng vệ sinhReturn Books Here Trả sách tại đây
Romance	Truyện tình cảm
Science fiction	Truyện khoa học giả tưởng
Services	Dịch vụ
Short Stories	Truyện ngắn
Sorting shelf	Kệ soạn sách
Spanish books	Sách tiếng Tây Ban Nha
Teen/Young Adult	Thanh thiếu niên
Telephone books	Niên giám điện thoại
Title	Tên sách
Tutor	Người dạy kèm
Tutoring Center	Trung tâm dạy kèm
Typewriter	Máy đánh chữ
World Wide Web	Mạng lưới điện toán toàn cầu

SIGNS FOR CHILDREN'S ROOM

Alphabet Books	Sách tập đọc mẫu tự
Award winning books	Sách được giải thưởng
Books on tape	Sách đọc trong băng
Children's Room	Khu vực dành cho trẻ em
Children's video cassettes	Băng video trẻ em
Easy reading books	Sách dễ đọc
Folk and Fairy Tales	Truyện dân gian và cổ tích
Number Books	Sách tập đếm
Parenting books	Sách dành cho phụ huynh
Picture books	Sách có hình
Readers	Sách tập đọc
Vietnamese Books	Sách tiếng Việt

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The Children's Room is reserved for children and for adults accompanying children.
Khu vực trẻ em chỉ dành cho trẻ em và người lớn có em nhỏ

Children under the age 6 must be accompanied by a parent or guardian.
Trẻ em dưới 6 tuổi phải có cha mẹ hoặc người đỡ đầu đi kèm

We are very sorry, but due to staff shortage, the Saturday morning family story time is canceled indefinitely.
Chúng tôi xin lỗi, vì thiếu nhân viên, giờ kể truyện gia đình sáng thứ bẩy đã bị hủy bỏ vô hạn định

Use of computer is limited to ____ minutes (hours) when others are waiting.
Giới hạn xử dụng máy điện toán là ___ phút (giờ) khi có người đang chờ

Computer Printing fees	Lệ phí in từ máy điện toán
No Admittance	Không được vào
No Food or Drink Allowed in the Library	Không được ăn hoặc uống trong thư viện
No Exit	Không phải lối ra
No Trespassing	Không được vượt qua
Staff Area Only	Khu vực dành cho nhân viên thư viện
Books are checked out for two weeks	Sách được mượn ra trong hai tuần

Holiday Books	**Sách về những ngày lễ**
New Year	Tết Nguyên Đán
Presidents' Day	Lễ Vinh Danh Các Vị Tổng Thống
Easter	Lễ Phục Sinh
Mother's Day	Ngày Hiền Mẫu
Father's Day	Ngày Hiền Phụ
July 4th	Lễ Độc Lập Hoa Kỳ
Memorial Day	Lễ Tưởng Niệm Chiến Sĩ Trận Vong
Labor Day	Lễ Lao Động
Veterans' Day	Lễ Cựu Quân Nhân
Thanksgiving Day	Lễ Tạ Ơn
Christmas	Lễ Giáng Sinh

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Common Vietnamese greeting and inquiring terms:

Good morning, afternoon, evening	Chào ông (bà, cô)
How are you?	Ông (bà, cô) mạnh giỏi không?
I am fine, thank you	Dạ, tôi vẫn khỏe (thường), cám ơn
Excuse me	Xin lỗi
My name is ____	Tên tôi là ___
Where are you from?	Ông (bà, cô) từ đâu đến?
I am from ____	Tôi đến từ ___
It is a lovely day	TrờI hôm nay đẹp quá
What time is it?	Mấy giờ rồi?
It's 1 o'clock	Bây giờ là 1 giờ
What is your telephone number?	Điện thoại của ông (bà, cô) số mấy?
Where is the restroom?	Phòng vệ sinh ở đâu?
Where is the water (drinking) fountain?	Vòi nước uống ở đâu?
Where is the public phone?	Điện thoại công cộng ở đâu?
Where is the copy machine?	Máy chụp phóng bản ở đâu?
What do you need?	Ông (bà, cô) cần gì không?
I need help with ____	Tôi cần giúp đỡ về ___
Let me show you how to use it	Để tôi chỉ ông (bà, cô) cách xử dụng
I'll be happy to help you	Tôi sẵn sàng giúp đỡ ông (bà, cô)
Please	Làm ơn (xin vui lòng)
Thank you	Cám ơn
You're welcome	Không có chi
I am sorry (or excuse me)	Tôi xin lỗi
Two Books limit for _____	Giới hạn mỗI lần 2 cuốn sách cho _____
Restroom through this door, turn left (right)	Phòng vệ sinh qua cửa này, quẹo trái (phải)
Restroom near the Circulation desk	Phòng vệ sinh gần quầy mượn sách

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VIETNAMESE TRANSLATION OF DEWEY CLASSIFICATIONS

000 Generalities (Tổng Quát)

010 Bibliography (Thư Mục)
020 Library & Information Science (Ngành Thư Viện & Thông Tin)
030 General encyclopedic works (Sách giáo khoa về kiến thức tổng quát)
040
050 General serial publications (Sách được in có hạn kỳ)
060 General organizations & museology (Sách về những tổ chức, và suy tưởng)
070 News media, journalism, publishing (truyền thông, ký sự, xuất bản)
080 General collections (Những sưu tầm tổng quát)
090 Manuscripts & rare books (Bản thảo & sách hiếm)

100 Philosophy & psychology (Triết học & Tâm lý học)

110 Metaphysics (Bản chất của sự tồn tại)
120 Epistemology, causation, humankind (Nghiên cứu về nguyên thủy của thiên nhiên, nguyên nhân, nhân loại)
130 Paranormal phenomena (Hiện tượng bất thường)
140 Specific philosophical schools (Những môn triết học đặc thù)
150 Psychology (Tâm lý học)
160 Logic (Luận lý học)
170 Ethics (moral philosophy) (Đạo đức học)
180 Ancient, medieval, Oriental philosophy (Triết học cổ điển, trung cổ, Đông- phương)
190 Modern western philosophy (Triết học Tây phương hiện đại)

200 Religion (Tôn giáo)

210 Philosophy & theory of religion (Triết lý & giả thuyết về tôn giáo)
220 Bible (Kinh sách)
230 Christianity & Christian theology (Cơ Đốc giáo & thuyết thần học)
240 Christian moral & devotional theology (Lý thuyết đạo đức và cầu nguyện)
250 Christian orders & local church (Cấp bậc và giáo phận trong Cơ Đốc giáo)
260 Social & ecclesiastical theology (Lý thuyết xã hội, giáo sĩ & nhà dòng)
270 History of Christianity & Christian Church (Lịch sử Cơ Đốc Giáo & Nhà thờ Cơ Đốc)
280 Christian denomination & sects (Các giáo phái Cơ Đốc)
290 Comparative religion & other religions (So sánh những tôn giáo)

300 Social Sciences (Xã hội học)

310 Collections of general statistics (Tổng hợp những thống kê tổng quát)
320 Political science (Chính trị học)
330 Economics (Kinh tế học)
340 Law (Luật pháp)
350 Public Administration & military science (Ngành Hành Chánh & Quân Đội)
360 Social problems & services, associations (Những khó khăn xã hội & dịch vụ xã hội, hiệp hội)
370 Education (Giáo Dục)

380 Commerce, Communications, Transportation (Thương Mại, Thông Tin, Công Chánh)
390 Customs, etiquette, folklore (phong tục, xã giao, văn hóa dân gian)

400 Language (Ngôn ngữ)
410 Linguistic (Ngôn ngữ học)
420 English & Old English (Anh Ngữ & Anh Ngữ Cổ điển)
430 Germanic languages (Đức ngữ)
440 Romance languages (French) (Ngôn ngữ bắt nguồn từ tiếng La-tinh, Pháp ngữ)
450 Italian, Romanian (Tiếng Ý, tiếng La Mã)
460 Spanish & Portuguese languages (Tiếng Tây Ban Nha & Bồ Đào Nha)
470 Italic languages - Latin (Ngôn ngữ La Linh)
480 Hellenic languages - Classical Greek (Ngôn ngữ Hy Lạp xưa)
490 Other languages (Những ngôn ngữ khác)

500 Natural Sciences & mathematics (Khoa học thiên nhiên & Toán học)
510 Mathematics (Toán học)
520 Astronomy & allied sciences (Thiên Văn học & những ngành liên hệ)
530 Physics (Vật lý học)
540 Chemistry & allied sciences (Hóa học & những ngành liên hệ)
550 Earth sciences (Địa Chất học)
560 Paleontology & paleozoology (Cổ sinh vật học & Cổ động vật học)
570 Life sciences - Biology (Vạn vật học)
580 Plants (Thực vật)
590 Animals (Động vật)

600 Technology - Applied sciences (Kỹ thuật - khoa học áp dụng)
610 Medical sciences - Medicine (Y khoa)
620 Engineering & allied operations (Kỹ thuật & những điều hành liên hệ)
630 Agriculture & related technologies (Nông nghiệp & những kỹ thuật liên hệ)
640 Home economics & family living (Gia chánh & đời sống gia đình)
650 Management & auxiliary services (Hành chánh & những dịch vụ phụ)
660 Chemical engineering (Kỹ nghệ hóa học)
670 Manufacturing (Sản xuất / chế tạo)
680 Manufacture for specific uses (Chế tạo cho những xử dụng đặc biệt)
690 Buildings (Xây cất)

700 The arts - Fine and decorative arts (Nghệ thuật - Mỹ thuật & Trang trí)
710 Civic & landscape art (nghệ thuật phong cảnh)
720 Architecture (Kiến trúc)
730 Plastic arts - Sculpture (Điêu khắc)
740 Drawing & decorative arts (Vẽ & trang trí)
750 Painting & Paintings (Hội họa & những bức tranh họa)
760 Graphic arts - printmaking & prints (Nghệ thuật họa đồ, in & những mẫu in)
770 Photography & photographs (Nhiếp ảnh & hình ảnh)
780 Music (Âm nhạc)

790 Recreational & performing arts (Nghệ thuật giải trí & trình diễn)

800 Literature & rhetoric (Văn chương & Hùng biện)

810 American literature in English (Văn chương Hoa kỳ bằng tiếng Anh)
820 English & Old English literatures (Văn chương nước Anh)
830 Literatures of Germanic languages (Văn chương nước Đức)
840 Literatures of Romance languages (Văn chương La tinh)
850 Italian, Romanian (Văn chương nước Ý, La Mã)
860 Spanish & Portuguese literatures (Văn chương Tây Ban Nha & Bồ Đào nha)
870 Italic literatures - Latin (Văn chương La tinh)
880 Hellenic literatures - classical Greek (Văn chương Hy lạp)
890 Literatures of other languages (Văn chương của những ngôn ngữ khác)

900 Geography & history (Địa lý & Sử ký)

910 Geography & travel (Địa lý & Du lịch)
920 Biography, genealogy, insignia (Tiểu sử, khoa phả hệ (gia phả), biểu hiệu)
930 History of ancient world (Lịch sử thời tiền cổ)
940 General history of Europe (Lịch sử tổng quát của Âu Châu)
950 General history of Asia - Far East (Lịch sử tổng quát của Á Châu)
960 General history of Africa (Lịch sử tổng quát của Phi Châu)
970 General history of North America (Lịch sử tổng quát của Bắc Mỹ Châu)
980 General history of South America (Lịch sử tổng quát của Nam Mỹ Châu)
990 General history of other areas (Lịch sử tổng quát của những vùng khác)

Biography (Tiểu sử những nhân vật nổi tiếng)

BRIEF VIETNAMESE TRANSLATION OF DEWEY CLASSIFICATIONS

001-099	General Works	Tổng Quát
100-199	Psychology, Philosophy, Occult Science	Tâm lý học, Triết học, Khoa học huyền bí
200-299	Religion	Tôn giáo
300-399	Social Science, Real Estate, Exports / Imports	Xã hội học, Địa ốc, Xuất / Nhập cảng
400-499	Languages	Ngôn Ngữ
500-599	Science	Khoa học tổng quát
600-649 660-699	Applied Science & Technology	Khoa học và kỹ thuật áp dụng
650-659	Business	Thương mại
700-799	Fines Arts, Films, TV, Theater, Sports	Hội họa, Phim Ảnh, Truyền hình, Music, Sân khấu, âm nhạc, Thể thao
800-899	Literature	Văn chương
900-999	History, Travel	Lịch sử, Du lịch
B	Biography	Tiểu sử

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VIETNAMESE VENDORS

Asia Distributing Center
P.O. Box 26595
San Diego, CA 92126-0595
619-566-8369

Đại Nam Company
551 Arden Ave
P.O. Box 4279
Glendale, CA 91202
818-244-0135

Hồng Bàng Bookstore
2741 Alvin Ave.
San Jose, CA 95121
408-270-0865 / 408-238-0106 (fax)
E-mail: HongBangBo@aol.com

Làng Văn of Canada, Inc.
P.O. Box 218, Station "U"
Toronto, Ontario M8Z 5P1, Canada
905-607-8010 / 905-607-8011 (fax)
E-mail: langvan@ilap.com

Hùng Trí Bookstore
602 E. Santa Clara #160
Santa Clara, CA 95112
408-971-9808

Mõ Làng Bookstore
774 Geary St.
San Francisco, CA 94109
415-673-8115

Pan Asian Publications (USA) Inc.
29564 Union City Blvd.
Union City, CA 94587
510-475-1185 / 510-475-1489 (fax)
Order Toll Free Number: 1-800-909-8088
E-Mail: sales@panap.com
http://www.panap.com/

Phố Đêm (Music only)
2519 S. King Road
San Jose, CA 95122
408-238-8638 / 408-262-5534 (fax)
http://www.cdimportplus.com/home1.html
E-mail: phodem@cdimportplus.com

Shen's Publications
821 S. First Ave.
Arcadia, CA 91006
800-456-6660 / 626-445-6940 (fax)
http://www.best.com/~shens/subjects/Vietnam.html
E-mail: info@shens.com

Toàn Thư Bookstore
2115 Pedro Ave.
Milpitas, CA 95035
408-945-7959 / 408-942-6604 (fax)

Tự Lực Bookstore
14318 Bookhurst St.
Garden Grove, CA 92643
714-531-5290 / 714-839-7107 (fax)
http://tuluc.com
E-mail: tuluc@vinet.com

Tú Quỳnh Bookstore
9582-9583 Bolsa Ave.
Westminster, CA 92686
714-531-4284 / 531-6880

Văn Khoa Bookstore
9200 Bolsa Ave. Suite 123
P.O. Box 2283
Westminster, CA 92683

Xuân Thu Publishing Company
P.O. Box 97
Los Alamitos, CA 90720
714-828-9222

VIETNAMESE MEDIA RESOURCES

Broadcasting

Little Saigon Radio & TV, Inc.
Television, KRCA 62
9550 Bolsa Ave. #227
Westminster, CA 92683
714-775-2638

Radio, Orange County, California
KWIZ 1480 AM
2740 S. Harbor Blvd. Suite # E-F
Santa Ana, CA 92704
714-966-9138
714-438-3542 (fax)
http://littlesaigonradio.com/

Radio, San Jose, California
KSJX 1500 AM
478 E. Santa Clara, Suite 205
San Jose, CA 95112
408-287-2250

Radio, Houston, Texas
KGOL 1070 AM
6161 Savoy Dr., Suite 1100
Houston, TX 77036
713-917-0217
713-917-0776 (fax)

VNCR Vietnam California Radio
106.3 FM
11022 Acacia Pkwy #A
Garden Grove, CA 92640
714-534-9430 / 534-9431 / 534-9432
714-534-9433 (fax)

Văn Nghệ Truyền Thanh
P.O. Box 2054-K-18
Westminster, CA 92683
714-636-5445

Radio Free Vietnam -
Đài Phát Thanh Tự Do
9550 Bolsa Ave. Ste. 216
Westminster, CA 92683
714-839-7755

Saigon Radio Hải Ngoại
14541 Brookhurst St. #A-7
Westminster, CA 92683
714-775-9042

Vietnamese Broadcast System
10935 Estate Lane. #180
Dallas, TX
214-342-8238 / 214-445-5165
214-342-2107

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Vietnamese Newspapers:

Southern California - Orange County

Dân Chúng News
10 Winter Branch
Irvine, CA 92714
714-552-7728 / 714-552-1791 (fax)

Lập Trường Weekly
8201 Briarwood St.
Stanton, CA 90680
714-892-8011 or 892-4426
714-893-4436 (fax)

Ngày Mai
9461 Jennrich St.
Westminster, CA 92683
714-839-8172 / 714-219-3623

Người Việt Daily News
14891 Moran St.
Westminster, CA 92683
714-892-9414
714-894-1381 (fax)
http://kicon.com/NguoiViet/
E-mail: nguoiviet@aol.com

Nước Việt Ngày Mai
9061 Bolsa Ave. #201
Westminster, CA 92683
714-891-2727 / 714-891-4838 (fax)

Quê Hương
15355 Brookhurst, Ste 219
Westminster, CA 92683
714-775-6319

Saigon Nhỏ
15355 Brookhurst St. Ste. 108
Westminster, CA 92683
714-531-7000 / 714-531-7575

Saigon Thứ 7
10492 Magnolia Ave. #17
Westminster, CA 92683
714-373-1876 / 714-373-4246 (fax)

Saigon Today
220 N. Brookhurst St.
Anaheim, CA
714-758-8888 / 714-999-0509 (fax)

Sức Sống News
14541 Brookhurst St. Ste. C-8
Westminster, CA 92683
714-531-6217 / 714-531-6248 (fax)

Thế Giới Tự Do (Free World)
220 N. Brookhurst
Anaheim, CA 92802
714-758-8888 / 714-999-0509 (fax)

Viễn Đông
(Pacific Rim Economic Times)
9061 Bolsa Ave. #204
Westminster, CA 92683
714-379-2851 / 714-379-2853 (fax)

Việt Báo Kinh Tế
(Vietnam Economic News)
14922 Moran Street, Suite B
Westminster, CA 92683
714-894-2500 / 714-894-7333 (fax)
1-800-666-VBKT (8258)

Vietnam Press Weekly News
13321 Garden Grove Blvd., Ste. F
Garden Grove, CA 92643
714-750-5495 / 714-750-5496 (fax)

Việt Nam Tự Do
9550 Bolsa Ave. #202
Westminster, CA 92683
714-531-6020

Southern California - San Diego

Người Việt Tự Do
4326 47th St.
San Diego, CA 92115
619-584-4137 / 619-584-8647 (fax)

Thời Mới News
10387 Friare Rd. #205
San Diego, CA 92120
619-463-5322 / 619-285-9229 (fax)

Thương Mai News
4776 El Cajon Blvd. #201
San Diego, CA 92115
619-582-4976 / 619-286-1271 (fax)

Northern California

Me Việt Nam
255 N. Market Ste. 299
San Jose, CA 95116
408-999-70499 / 408-999-0519 (fax)

Việt Nam Daily News (Việt Nam Nhật Báo)
2377 Senter Rd.
San Jose, CA 95112
408-292-3422 / 408-293-5153 (fax)

Việt Nam Tự Do (Vietnam Liberty News)
1811 Houret Court
Milpitas, CA 95035
408-262-8183 / 408-262-8185 (fax)

Southern California - Los Angeles

Saigon Times
9129 E. Valley Blvd.
Rosemead, CA 91770
818-286-9798 / 818-286-3293 (fax)

Thời Luận
2552 West Ave. #31
Los Angeles, CA 90065
213-225-4561 / 213-225-1343 (fax)

Outside of California

Công Thương
(New York Vietnam Business News)
P.O. Box 1975
New York, NY 10013
201-420-9077

Diễn Đàn Tự Do (Freedom's Forum)
4907 Chanticleer Ave.
Ammandale, VA 22003
703-978-4031

Đời Nay Weekly News
7621 Leelanding Dr.
Falls Church, VA 22043
703-560-4531 / 703-560-0910 (fax)

Gió Mới Weekly News
5950 Camelback Ln.
Columbia, MD 21045
301-621-4567

Hoa Thinh Đốn Việt Báo
8394 C2 Terminal Rd.
Lorton, VA 22079
703-339-9852 / 703-339-9857 (fax)

Người Việt Northwest Weekly
3111 M.L. King Jr. Way South
Seattle, WA 98144
206-722-6984 / 206-722-0445 (fax)

Pho Nho
6269 Leesburg Pike, Ste 107
Falls Church, VA 22044
703-532-0264 / 703-532-7453 (fax)

Phương Đông (Eastern Newspaper)
1017 A So. Jackson St. Ste. 5
Seattle, WA 98104
206-720-1228 / 206-720-4825 (fax)

Thời Mới
1016 S. 8th St.
Philadelphia, PA 19147
215-627-3477 / 215-627-3134 (fax)

Thời Mới Phụ Nữ Mới
5122 Leesburg Pike, Ste. 2
Alexandria, VA 22302
703-931-7138 / 703-931-9631 (fax)

Thủ Đơ Thời Báo (The Capital Times)
3140 Graham Rd.
Falls Church, VA 22042
703-876-1697 / 703-876-1698 (fax)

Tiếng Chuông News
111 Bob White Rd.
Cardiff, NJ
609-484-8513 / 609-484-8926 (fax)

Tiếng Chuông Thủ Đô
7522 Arlington Blvd.
Falls Church, VA 22042
703-560-2490 / 703-560-5563 (fax)

Việt Nam Mới Daily News
P.O. Box 58784
Seattle, WA 98138
206-859-0660

Vietnam Times
16400 S. Center St. #410
Tukwila, WA 98188
206-575-0792 / 206-575-8413 (fax)

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Vietnamese Magazines

Dan Chua (Catholic) *
P.O. Box 1419
Gretna, LA 70053-1419 (USA)
504-392-1630 / 504-392-5440 (fax)

Hon Viet Magazine *
P.O. Box 609
Midway City, CA 92655
714-839-6517 (phone & fax)

Khang Chien Magazine
P.O. Box 7826
San Jose, CA 95150
408-363-1078 / 408-363-1178 (fax)

Mo Lang Magazine
774 Geary St.
San Francisco, CA 94109
415-673-8115 / 415-673-6925 (fax)

Nang Mai Magazine
9041 Greenville #A
Westminster, CA 92683
714-891-2495 / 714-894-3575

Nguoi Dan
P.O. Box 2674
Costa Mesa, CA 92628
714-549-3443 / 714-241-8505 (fax)

Nguoi Viet New York Magazine
P.O. Box 1231
New York, NY 10002
212-732-5159

Phu Nu Dien Dan (Women's Forum) *
P.O. Box 2498
Garden Grove, CA 92842
714-892-1776 / 714-901-9815 (fax)

Song Manh (Healthy Living) *
P.O. Box 21245
San Jose, CA 95151-1245

The Ky 21 *
11022 Acacia Pkwy #A
Garden Grove, CA 92840
714-638-9510 / 714-638-1944
http://kicon.com/theky21/
E-mail: theky21@kicon.com

Thi Truong Tu Do
(Free Market Magazine)
255 N. Market St. #110
San Jose, CA 95110
408-977-0586 / 408-977-0588 (fax)

Thoi Bao Weekly Magazine
308 12th St.
Oakland, CA 94607
510-763-5255 / 510-763-3996 (fax)

Tien Phong Magazine *
15 N. Highland St.
Arlington, VA 22201
703-552-7151

Tieu Thuyet Magazine
13771 Cypress
Garden Grove, CA 92643
714-531-6217 / 714-531-6248

Trai Tim Duc Me (Catholic) *
P.O. Box 836
Carthage, MO 64836
417-358-8296 / 417-358-0788 (fax)

Viet Now
P.O. Box 4134
Westminster, CA 92684
714-775-0142

Viet & World Magazine
(Nguoi Viet The Gioi)
14922 Moran St.
Westminster, CA 92683
714-894-2500 / 714-894-7333 (fax)

Việtnam Tự Do Magazine
9550 Bolsa Ave. #202
Westminster, CA 92683
714-531-6020

Vietnam Press Magazine
13321 Garden Grove Blvd., Ste. F
Garden Grove, CA 92643
714-750-5495 / 714-750-5496 (fax)

Yêu Magazine
874 E. Santa Clara St.
San Jose, CA 95116
408-999-0499 / 408-999-0519 (fax)

* popular magazines

Vietnamese Media on the Web

Link to http://viet.simplenet.com/vietnews/vietmedia.shtml to connect to the following sites:

Chính Nghĩa Weekly	http://www.vweb.net/chinhnghia/
Diễm	http://www.saigonnet.com/diem/
Dân Tiến Magazine	http://www.main.com/~dantien/
Forum for Democracy Radio	http://www.vweb.net/dddc/
Free Vietnam Alliance Newsletter	http://www.fva.org/bantinlm.html
Giao Điểm Newsletter	http://www.webcom.com/~hcgvn/giaodiem/giaodiem.html
Hồn Việt	http://www.saigonnet.com/honviet/
Lạc Hồng Newspaper	http://www.saigonnet.com/lachong/
Làng Văn	http://www.saigonnet.com/langvan/
Mẹ Việt Nam	http://www.saigonnet.com/mvn
Người Dân Magazine	http://www.deltanet.com/nd/
Người Việt Daily News	http://www.kicon.com/nguoiviet/
Tập San Khoa học Kỹ Thuật	http://www.saigon.com/!nskhkt.
Văn Magazine	http://www.saigonline.com/van/
Văn Học Magazine	http://www.saigonline.com/vanhoc/
Vietnam Daily Online	http://www.vietnamdaily.com/
Vietnam Democracy Newsletter	http://www.fva.org/vndemo.html
Việt Nam Tự Do	http://www.vweb.net/vntudo/
Vietnam Insight	http://www.vinsight.org/insight.html

Credit: http://viet.simplenet.com/vietnews/vietmedia.shtml

VIETNAMESE WEB SITES

Acacia Indochinese Children Center (Trung tam thieu nhi Dong Duong)
http://www.yarranet.net.au/acacia/resource/contents.htm

Australian Defense Force School of Languages
http://werple.net.au/~langs/vietnamese.html
Read Vietnamese in Net Applications, Background Information, Learning/Teaching Resources, News from newspapers and magazines, Listen to the news and to music, etc.

Vietnamese Literature (Van Hoa Viet Nam)
http://vhvn.com/vhvn-vps.html

A view to the Vietnamese culture
http://cse.unl.edu/~bngo/Vietnam.html

Viet Connection
http://vietconnection.com/

Viet Page
http://vietpage.com/

Vietnamese Media on the Web
http://viet.simplenet.com/vietnews/vietmedia/shtml

Vietspace
http://kicon.com/

Vietnamese recipes
http://godzilla.eecs.berkeley.edu/recipes/ethnic/vietnamese/

These following links are a collection of sites that have Viet Nam-related information.

http://www.vietbay.com/link/literature.htm
http://www.lib.uci.edu/sea/seahome.html
http://coombs.anu.edu.au/WWWVLPages/VietPages/WWWVL-Vietnam.html
http://iias.leidenuniv.nl/wwwvl/southeast.html

The Internet is a great source for information on Vietnam and its communities worldwide
The web sites given above are just a few examples of the wealth of information the Internet can provide.

PUBLIC LIBRARIES & LIBRARIANS WITH EXPERTISE SERVING VIETNAMESE LANGUAGE SPEAKERS:

North Clairemont Branch Library
4616 Clairemont Drive
San Diego, CA 92117-2701
Librarian: Lien Dao, Branch Manager, 619-581-9931
E-mail: NCSTAFF@library.sannet.gov

Santa Ana Public Library
26 Civic Center Plaza
Santa Ana, CA 92701
714-647-5250
Librarians: Jeanette Pham, 714-647-5270
Angie Nguyen, 714-647-5269 E-mail: anguyen@pacbell.net

Westminster Branch Public Library
8180 13th St.
Westminster, CA 92683
714-893-5057
Library Specialist: Mimi Bui, 714-893-5057

OTHER RESOURCES FOR SERVING VIETNAMESE COMMUNITY

Asian Pacific Resource Center - APC
Montebello Regional Library
Los Angeles County Public Library
1550 W. Beverly Blvd.
Montebello, CA 90640
213-722-6551.
Katie Kim, Librarian.

Southeast Asian Archive
University of California, Irvine, Main Library
P.O. Box 19557
Irvine, CA 92623-9557
(714) 824-4968
Librarian: Anne Frank, E-mail: **afrank@uci.edu**

Vietnamese American Community Center
San Jose, CA 95112
408-292-8026

Vietnamese Community of Orange County
1618 W. First St.
Santa Ana, CA 92703
714-558-6009 / 558-6120 (fax)

Vietnamese American Arts & Letters Association (VAALA)
(Hoi Van Hoc Nghe Thuat Viet My) http://kicon.com/VAALA
11022 Acacia prkway #A
Garden Grove, CA 92840
Director: Mr. Le Van Khoa, 714-537-8352
E-mail: 75504.3510@compuserve.com

Compiled by Angie Nguyen, Santa Ana Public Library, 714-647-5269

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Crawford, Ann Caddell. **Customs and Culture of Vietnam**. Charles E. Tuttle Co., Inc. Rutland, Vermont. Nd.

Hayden, Carla D. **Venture into Cultures**. American Library Association, Chicago. 1992.

Huynh, Dinh Te. **Not All People Smile in the Same Language**. No source given.

Huynh, Dinh Te. **What's in Your Name? A Study in Cultural Differences.** http://www.mpce.mq.edu.au/~tran/viet/culture/yourname.hdt

Liu, Grace. **Promoting Library Awareness in Ethnic Communities**. California State Library, Sacramento. 1985.

McGuire, William. **Southeast Asians**. Franklin Watts, Inc., New York. 1991.

Nguyen, Dang Liem. **Vietnamese-American Crosscultural Communication.** Horizons, 1:37-39. Summer 1992.

Nielsen, Jon. **Artist in South Vietnam**. Julian Messner, New York. 1969.

Orange County Department of Education. **"The Vietnamese Treasure Chest."** Jointly published with the Historical and Cultural Foundation of Orange County, California. 1988.

Pham, Kim Vinh. **The Vietnamese Culture: An Introduction.** The Pham Kim Vinh Research Institute, USA. 1990.

Poon, Wei Chi. **A Guide For Establishing Asian American Core Collections.** Asian American Studies Libray, University of California, Berkeley. 1989.

Totten, Herman L. & Borwn, Risa W. **Culturally Diverse Library Collection for Children.** Neal-Schuman Publishers, Inc. New York. 1994.

United States. Department of Health, Education, and Welfare. Office of Refugee Affairs. **A Guide to Two Culture: American and Indochinese.** Washington, D.C. 1980.

Vuong, Gia Thuy. **Getting to know the Vietnamese and Their Culture.** Frederick, New York. 1976.

Bibliography available upon request.
Contact Angie Nguyen, Santa Ana Public Library, 714-647-5269.

PROMOTING LIBRARY AWARENESS IN ETHNIC COMMUNITIES

Based on the experiences of the
South Bay Cooperative Library System
1984 - 1985

by Grace F. Liu
Underserved Community Library Awareness Project Coordinator

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METHODS FOR COMMUNICATING WITH PATRONS FROM OTHER CULTURES

- Speak in brief, simple sentences rather than long, compound or complex ones. Minimize library jargon.
- Don't ask "either/or" questions pose two questions instead.
- Speak slowly and articulate distinctly If necessary write it down for the patron. Show an individual when possible what YOU need or want.
- Don't expect verbal reinforcement such as "I see" or "Uh-huh" when you are explaining something to a patron. Watch for non-verbal communication. If you want an acknowledgement, ask "Do you understand?" or watch for a nod.
- If you see that a patron has misunderstood your direction after he or she has left your station, don't assume that the patron will eventually discover the error. Follow through with whatever assistance you can give.
- Recognize that many Asians are not demonstrative. Smiling may hide emotions such as frustration or confusion.
- Silence from patrons of some cultures, particularly Asian, should not be construed as misunderstanding or rudeness. Some other possible reasons are: 1) respect for your authority; 2) full agreement with what you are saying or doing; or 3) fear of being judged by how he or she speaks English.
- Realize that name order may be different for some cultures. Ask for "family name" instead of "last name." Women from some cultures may retain their maiden names after marriage, e.g., Vietnamese.
- Remember that Asians are generally face-saving people. Your attitude is very important. Always show mutual respect!
- Be patient.
- Keep smiling.
- If you don't understand, ask questions, but keep questions short.
- Don't ask negative questions, as these are easily misinterpreted---for example, "Don't you like mysteries?"
- Give time for the patron to accomplish what he came for, even when you are busy.
- Remember that word of mouth is more important than the written word when people are new to this country. Use contacts who understand the language when possible, and encourage personal contact.
- Get help when possible to complete a communication transaction.
- Remember that in some cultures, particularly Asian, it is considered polite to avoid eye contact. Do not construe this as an offense.
- Give time for the patron to translate mentally what you have said.
- Don't raise your voice; it may be perceived as anger.
- Avoid idioms and metaphors (e.g. "That's cool").

prepared by the Sunnyvale Public Library staff, April 1985

GENERAL INFORMATION ON COMMUNICATION WITH ETHNIC PATRONS

- The American free public library system is a new concept to many people of other cultures. Libraries in many countries are few and are limited to scholars and professionals. Therefore, members of many ethnic groups lack familiarity with our libraries. Inform them of library services and resources by contacting community groups and places where ethnic patrons gather and shop, and by word-of-mouth.

- To make the library more accessible to patrons, library signs should be in key languages; e.g., the Vietnamese collection should have the identifying sign in both English and Vietnamese. Library brochures and policy can be made available in different languages and the foreign collection can be highlighted.

- Encourage ethnic groups' participation in libraries; for example, ethnic programs and oral history projects allow these groups to share their values and customs and present opportunities for staff and other patrons to learn from the people themselves.

- Many immigrants have been heavily traumatized. They feel isolated in a strange land with strange customs and a strange language.

- Most immigrant groups want to better themselveseducationally, socially, economically, etc.

- Communication is critical in serving ethnic groups. Communication with these groups is a challenging task. Because education occurs in libraries, the library staff members have the opportunity to impact educational process for these groups.

- Communication breakdown results from distorted preconceptions of behavior and speech, Sensitivity, ease, body language and facial expressions are a vital part of communication.

- Try to make patrons feel welcome by gestures and smiling, but do not rush them.

- If a patron seems confused, try various approaches.

- Vietnamese are traditionally modest, soft--spoken and agreeable. Family life and love of learning are important values to them.

- Lack of eye contact by lowering eyes in Asian, Hispanic, American Indian and other cultures is a sign of respect.

- Since parents (particularly fathers in Hispanic culture) control children's activities, let them see the library as a friendly and good place for their children.

prepared the the Library Awareness Project staff, May 1985

INDOCHINESE NAMING SYSTEM

Vietnamese have first, last, and usually middle names. They give their last name first, then middle name, then first. Last names are not commonly used, people being addressed as Mr., Mrs., or Miss followed by their first names. Married women retain their own last name, but may be referred to as Mrs. and the husband's first name. Children have the father's last name. Middle name 'Van' is for men, 'Thi' is for women. Common last names are Nguyen, Tran, Le, and Pham.

Cambodians give their last name first, then perhaps a middle name (though rare), then first name. They often go by both last and first names together, or by middle and first. Married women retain their last name, but may be referred to as Mrs. and husband's first name.

Laotians give first name first, then last name; no middle name. Last names are rarely used; some people actually have none. Married women change their last name to husbands'. Laotian names are long.

Hmong give their last name first, then first name. Some men have a middle name. People are often known or addressed by both names together. Married women retain their own last names which are monosyllabic. The most common Hmong last names (or clan names) are Chang, Chue, Fanf, Her (Heu), Khing, Kue, Lor (Lo), Ly (Les), Moua, Thao (Thor), Vang, Vue, Xiong, Yang.

In each group (except Hmong) kinship terms are used extensively in addressing family and friends. People are referred to as 'big sister X', 'aunt Y' or 'uncle Z' or simply as sister, aunt, uncle according to their age and status, even if the person is not a blood relative. Some refugees who are aware of the American system of naming may have already changed their names around accordingly, and will give their name to Americans contrary to their traditional manner.

Pronunciation of names:- The way Indochinese names are written or transliterated was influenced by French spelling. Thus 'a' as in 'father', 'e' as in 'cafe', 'i' as in 'machine', 'ou' as in 'through'. Vietnamese 'o' and 'u' are unrounded back vowels 'o' and 'u'. 'Th' represents an aspirated consonant and is pronounced simply as English 't'; 't' represents the unaspirated variation of the same. 'Nh' is a palatalized 'n' as the Spanish 'n' 'x' is pronounced 's' in Vietnamese and Lao, 'sh' in Hmong. Diacritical marks above and below vowels in Vietnamese mark vowel value and tone.

prepared by the Indochinese Community Health and Education Project
3930 Utah Street, Suite J, San Diego, CA 92104

VIETNAMESE NAMES

The Vietnamese have usually three, and sometimes four names ordered on the pattern: family name, middle name, and familiar (our 'first') name (e.g., Doan Toan Phuc, i.e., Phuc of the family Doan). To conform to American habits and needs the refugee may have already reversed the order (e.g., Phuc Toan Doan, in the example previous), so if you have any doubt, don't be afraid to ask. At times individuals may be known among family and friends by both middle and familiar names (e.g., Minh Duo, Americanized as ("Mindy"), but it is not improper to refer to these individuals by the familiar name only.

Pronunciation is occasionally difficult, but general approximations Usually suffice. The sound most Americans have trouble with is "ng-", something alien to our tongue, but not that hard once you get used to it. One way to practice the sound is by pronouncing the English word sing, and hold on to the final sound. Then, start adding a second syllable to it (e.g., sing-ngo). Finally, say the ng - with the desired second syllable without using sing. There, that wasn't so bad, was it?

Common Family Names and Approximate Pronunciations

Nguyen (Wen)	Pham (Fahm)	Do (Doh)
Ngo (Ngoh)	Phan (Fahn)	Cao (Kow)
Tran (Trun)	Ho (Hoh)	Pho (Faw)
Le (Lay)	Dinh (Ding)	Luu (Lou)
Doan (Dwon)	Ly (Lee)	Vu (Voo)

Some Common Familiar Names and Approximate Pronunciation

Binh (Bing)	Hong (Hohng)	Son (Sun)
Cung (Koong)	Hien (Hyen)	Tam (Tum)
Chieu (Chew)	Hai (Hi)	Tan (Tun)
Cue (Kook)	Loc (Lope)	Tuyet (Twet)
Due (Dook)	Minh (Ming)	Tho (Taw)
Dao (Dow)	Mai (MY)	Thanh (Tihng or Tan)
Hoa (Hwah)	Ngoc (Ngawp)	Trac (Trook)
Hue (Hway)	Phuc (Fook)	Vinh (Ving)
Huong (Hoong)	Sang (Sahng)	Xuyen (Swen)

note: -ih- here refers to the long i sound as in sign.

prepared by the Indochinese Community Health and Education Project
3930 Utah Street, Suite J, San Diego, CA 92104

County and Medical Service Study Area
Total Civilian and Linguistically Isolated Populations

COUNTY	MSSA ID	MEDICAL SERVICE STUDY AREA	CIVILIAN POP	POP LING ISO* TOTAL	POP LING ISO* ASIAN
Alameda			1,247,845	80,411	41,978
Alpine			1,113	7	0
Amador			25,402	84	12
Butte			178,243	3,826	1,417
Calaveras			31,721	137	2
Colusa			16,079	1,900	34
Contra Costa			795,401	29,250	11,456
Del Norte			21,172	317	80
El Dorado			125,055	2,119	230
Fresno			659,170	67,168	20,678
Glenn			24,518	1,924	427
Humboldt			116,267	1,409	585
Imperial			107,757	17,383	257
Inyo			17,943	342	17
Kern			531,416	34,884	2,519
Kings			89,855	7,277	391
Lake			50,067	502	0
Lassen			22,739	255	52
Los Angeles			8,730,000	1,298,591	246,299
Madera			87,322	6,892	200
Marin			222,338	6,977	1,389
Mariposa			14,140	102	0
Mendocino			79,186	2,049	96
Merced			176,251	19,152	4,696
Modoc			9,360	117	0
Mono			9,843	374	23
Monterey			336,020	34,891	3,470
Napa			105,675	4,666	211
Nevada			77,736	425	42
Orange			2,383,650	242,368	62,034
Placer			170,986	2,123	292
Plumas			19,618	114	0
Riverside			1,150220	70,957	6,040

7/27/98
Prepared by the Rural Health Policy Council Office
Data Source: 1990 U.S. Census

* POP LING ISO - Population Linguistically Isolated, do not speak any English
CIVILIAN POP - does not include persons in the military, colleges, prisons

County and Medical Service Study Area
Total Civilian and Linguistically Isolated Populations

COUNTY	MSSA ID	MEDICAL SERVICE STUDY AREA	CIVILIAN POP	POP LING ISO* TOTAL	POP LING ISO* ASIAN
Sacramento			11022,655	42,670	24,527
San Benito			36,452	2,756	84
San Bernardino			1,385,762	73,606	10,318
San Diego			2,408,140	144,187	32,025
San Francisco			713,264	99,975	69,704
San Joaquin			467,326	38,119	18,528
San Luis Obispo			204,281	4,408	482
San Mateo			641,734	44,568	15,642
Santa Barbara			356,550	20,185	2,480
Santa Clara			1,469,449	116,385	60,392
Santa Cruz			223,687	12,587	996
Shasta			145,204	1,460	873
Sierra			3,288	0	0
Siskiyou			43 040	398	46
Solano			327,254	9,961	3,821
Sonoma			382,713	11,551	1,935
Stanislaus			365,963	25,353	5,598
Sutter			63,768	3,805	325
Tehama			48,945	862	31
Trinity			12,886	24	0
Tulare			307,690	32,387	4,508
Tuolumne			44,282	216	0
Ventura			659,246	40,765	4,044
Yolo			134,818	6,973	1,889
Yuba			56,928	2,461	1,469
Alameda	1	Livermore	59,101	1,250	346
Alameda	2 a	Berkeley South and West/Emeryville/Oakland North	107,363	5,846	3,257
Alameda	2 b	Berkeley Hills/Oakland Hills	122,562	3,688	2,259
Alameda	2 c	Oakland West	112,154	17,861	13,563
Alameda	2 d	Eastmont/Elmhurst/Fruitvale/Oakland South	120,533	14,403	5,630
Alameda	2 e	Alameda/Oakland Airport	71,830	3,780	2,504
Alameda	2 f	Castro Valley/Hayward Northeast/Oak Knoll	115,634	2,792	1,326
Alameda	2 g	San Leandro West/San Lorenzo/Hayward West	91,890	6,355	3,017

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County and Medical Service Study Area
Total Civilian and Linguistically Isolated Populations

COUNTY	MSSA ID	MEDICAL SERVICE STUDY AREA	CIVILIAN POP	POP LING ISO* TOTAL	POP LING ISO* ASIAN
Alameda	2 h	Hayward Central/San Leandro East	119,134	9,417	2,383
Alameda	2 i	Fremont Southwest/Newark	83,045	4,591	1,678
Alameda	2 j	Fremont Central/Irvington/Mission San Jose/Niles	91,116	3,706	2,075
Alameda	2 k	Dublin/Pleasanton/San Ramon/Sunol	72,573	854	351
Alameda	21	Fremont North/Union City East	80,910	5,868	3,589
Alpine	3	Markleeville	1,113	7	0
Amador	4	Ione,Jackson	16,513	77	12
Amador	5	Sutter Creek-Plymouth	3,929	7	0
Amador	6	Pine Grove-Silver Lake	4,960	0	0
Butte	7	Chico, Durham	83,480	1,667	591
Butte	8	Paradise	36,449	183	25
Butte	9.1	Biggs/Gridley	12,682	1,019	61
Sutter	9.2	Live Oak	6,673	752	0
Butte	10	Oroville, Palermo	41,073	908	740
Butte	11	Feather Falls	4,559	49	0
Calaveras	12	Angels	8,140	33	2
Calaveras	13	San Andreas	13,574	68	0
Calaveras	14	West Point-Wilseyville	10,007	36	0
Colusa	15	East Colusa	6,760	677	0
Colusa	16	Central Colusa, West Colusa	9,319	1,223	34
Contra Costa	17	Byron	7,178	56	0
Contra Costa	18 a	Crockett/Martinez North/Pinole/Port Costa/Rodeo	77,885	2,890	1,796
Contra Costa	18 b	Concord North/Martinez South/Pleasant Hill	69,293	1,127	577
Contra Costa	18 c	Concord Central	80,568	3,815	1,453
Contra Costa	18d	Antioch North/Pittsburg North	77,002	4,503	1,093
Contra Costa	18 e	Antioch South/Brentwood/Knightsen/Oakley/Piftsburg Southwest	82,671	2,532	337
Contra Costa	18f	Richmond West/San Pablo West	83,645	7,564	2,536
Contra Costa	18 g	El Cerrito/Kensington/Richmond East/San Pablo East	75,532	3,054	1,868
Contra Costa	18 h	Danville/San Ramon	79,297	935	592
Contra Costa	18i	Lafayette/Moraga/Orinda/Walnut Creek West	69,043	797	336
Contra Costa	18j	Concord South/Walnut Creek Central and East	93,287	1,977	868
Del Norte	19	Crescent City, Klamath, Smith River-Gasquet	21,172	317	80
El Dorado	22	North El Dorado	2,419	0	0

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El Dorado	23.1	Placerville	80,497	510	20
El Dorado	23.2	Pollock Pines/Echo Summit	12,596	25	0
El Dorado	24	South Lake Tahoe	29,543	1,584	210
Fresno	25	Firebaugh/Mendota	16,641	4,447	0
Fresno	26	San Joaquin-Tranquility	5,889	887	0
Fresno	27	Coalinga	9,499	993	0
Fresno	28	Huron	7,050	2,761	0
Fresno	29	Kerman	15,073	1,745	35
Fresno	30	Caruthers-Raisin City	8,919	1,077	37
Fresno	31	Centerville/Sanger	25,161	2,694	213
Fresno	32	Academy/Auberry/Huntington Lake/Squaw Valley/Tivy Valley/Wonder Valley	14,242	106	0
Fresno	33	Fowler, Kingsburg, Selma	38,573	3,632	184
Fresno	34	Del Ray/Orange Cove/Parlier/Reedley	40,117	8,203	201
Fresno	35 a	Bullard/Woodward Park	99,220	2,782	1,191
Fresno	35 b	Clovis/Hoover	91,267	3,805	2,385
Fresno	35 c	Central Fresno/Roeding	79,507	10,828	4,560
Fresno	35 d	McLane/Roosevelt	117,806	13,861	8,432
Fresno	35 e	Calwa/Easton/Edison/Malaga	82,979	8,681	3,440
Glenn	36	Orland	10,173	587	0
Glenn	37	Willows	14,345	1,337	427
Humboldt	38	Trinity-Klamath	4,873	14	6
Humboldt	39	Arcata / North Coastal	29,811	260	17
Humboldt	40	Area around Arcata, not in the city of Arcata	7,531	27	10
Humboldt	41	Ferndale	3,156	35	0
Humboldt	42	Fortuna	14,154	180	0
Humboldt	43	Garberville area, including Rio Dell, Scotia	4,650	51	0
Humboldt	44	Garberville area, including Garberville, Redway	7,323	49	0
Humboldt	45	Eureka	44,769	793	552
Imperial	46	Winterhaven-Bard	3,151	149	0
Imperial	47	East Imperial	1,543	0	0
Imperial	48	El Centro	53,416	7,428	113
Imperial	49	Calexico	20,141	5,748	86
Imperial	50	Brawley, Southwestern portion of Calipatria-Westmorland	21,933	3,091	11

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Imperial	51	Northwestern portion of Calipatria-Westmorland, Westmorland	6,854	957	47
Imperial	52	West Imperial	719	10	0
Inyo	53	Bishop	12,133	253	17
Inyo	54	Independence	2,455	14	0
Inyo	55	Lone Pine	2,514	55	0
Inyo	56	Death Valley	841	20	0
Kern	57.1	Southern portion of Westside, Frazier Park	6,548	117	0
Kern	57.2	Northern portion of Westside, Taft	18,075	475	70
Kern	58	Shafter, Wasco	28,776	5,599	80
Kern	59	Buttonwillow	2,808	257	0
Kern	60	McFarland-Delano	33,201	6,930	1,026
Kern	61	Arvin-Lamont	26,625	6,660	120
Kern	62	Tehachapi	20,376	671	13
Kern	63	Lake Isabella	15,498	77	0
Kern	64	Northern portion of East Kern, Ridgecreast	35,413	500	107
Kern	65	Southern portion of East Kern, Boron, California City	32,823	796	49
Kern	66 a	Bakersfield North/Oildale	83,857	1,012	213
Kern	66 b	Bakersfield East/Lakeview/La Loma	81,934	8,792	239
Kern	66 c	Bakersfield Downtown/Bakersfield Southwest	145,482	2,998	602
Kings	67	Avenal	5,628	728	0
Kings	68	Corcoran	14,609	2,414	12
Fresno	69.1	Laton/Riverdale	7,227	666	0
Kings	69.2	Hanford/Lemoore	69,618	4,135	379
Lake	70	Upper Lake-Clearlake Oaks, Lakeport	20,187	335	0
Lake	71	Lower Lake-Middletown	29,880	167	0
Lassen	72	Susanville/Honeylake/Madeline Plains	21,227	248	52
Lassen	73	Big Valley	1,512	7	0
Los Angeles	76	Canyon country/Newhall/Santa Clarita/Saugus/Valencia	131,427	4,578	667
Los Angeles	77 a	Lake Los Angeles/Lancaster East/Little Rock/Palmdale East/Pearblossom	86,648	2,330	238
Los Angeles	77 b	Acton/Aqua Dulce/Lake Elizabeth/Lancaster West/Leona Valley/Palmdale West	81,708	2,080	307
Los Angeles	77 c	Lancaster Central/Palmdale Central	77,953	2,594	196
Los Angeles	78.1	Avalon	3,319	180	0
Los Angeles	78.2 a	Echo Park/Griffith Park/Silverlake	81,305	14,779	4,729

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Los Angeles	78.2 b	Pico-Union/Westlake	177,345	82,982	10,080
Los Angeles	78.2 c	Bell Northwest/Bell Gardens/Commerce/Montebello West	79,324	20,946	555
Los Angeles	78.2 d	City Terrace/East Los Angeles/Maravilla	113,879	30,865	654
Los Angeles	78.2 e	Koreatown/Mid-City	124,311	43,343	15,895
Los Angeles	78.2 f	West Hollywood	103,308	19,263	1,552
Los Angeles	78.2 g	Hollywood East	136,887	51,197	7,113
Los Angeles	78.2 h	Boyle Heights	101,303	35,365	1,136
Los Angeles	78.2 i	El Sereno/Highland Park/Lincoln Heights/Montecito/Monterey Hills	123,113	29,310	7,603
Los Angeles	78.2 j	Baldwin Hills/Ladera Heights/Marina del Rey/Windsor Hills	98,458	2,888	850
Los Angeles	78.2 k	South Central Northwest	111,390	10,122	199
Los Angeles	78.21	Exposition Park/Leimert Park	102,033	25,247	1,276
Los Angeles	78.2 m	Bellflower North/Norwalk	119,618	12,135	3,462
Los Angeles	78.2 n	Bellflower South/Lakewood West	86,337	3,016	1,134
Los Angeles	78.2o	Rancho Palos Verdes/Rolling Hills/San Pedro West	115,894	6,725	3,098
Los Angeles	78.2 p	Long Beach Port/San Pedro East/Wilmington	91,629	18,232	1,197
Los Angeles	78.2 q	El Segundo/Hawthorne/Lawndale	114,393	11,186	2,892
Los Angeles	78.2 r	Inglewood	116,728	23,475	793
Los Angeles	78.2 s	South Central Southwest	90,798	12,160	125
Los Angeles	78.2 t	Hermosa Beach/Manhattan Beach/Redondo Beach West/Torrance Northwest	84,243	1,143	286
Los Angeles	78.2 u	Redondo Beach South/Torrance Southwest	84,182	5,039	3,592
Los Angeles	78.2 v	Carson/Compton West/Rancho Dominguez	97,678	6,608	2,338
Los Angeles	78.2 w	Santa Monica North/Sawelle/Westwood	103,869	7,829	2,032
Los Angeles	78.2 x	Cheviot Hills/Mid-City West/Rancho Park	103,358	7,150	796
Los Angeles	78.2 y	Culver City/Mar Vista/Palms	97,814	7,254	2,291
Los Angeles	78.2 z	Santa Monica South/Venice	99,045	10,252	1,167
Los Angeles	78.2 aa	Bel Air/Beverly Hills/Hancock Park/Mount Olympus	117,053	4,810	1,163
Los Angeles	78.2 bb	North Hollywood	93,795	22,950	1,007
Los Angeles	78.2 cc	Van Nuys Central	118,262	26,281	2,014
Los Angeles	78.2 dd	Burbank East/Glendale North/Tujunga	112,142	6,283	2,005
Los Angeles	78.2 ee	Glendale South	110,828	26,979	4,715
Los Angeles	78.2 ff	Atwater/Cypress Park/Eagle Rock/Glassell/Mt. Washington	112,306	22,689	5,130
Los Angeles	78.2 gg	Granada Hills	92,013	4,566	1,272
Los Angeles	78.2 hh	Mission Hills/San Fernando	80,955	15,675	379

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Los Angeles	78.2 ii	Canoga Park/West Hills	93,117	7,507	1,486
Los Angeles	78.2 jj	Sherman Oaks/Studio City	106,843	3,981	395
Los Angeles	78.2 kk	Morthridge	96,034	11,538	2,610
Los Angeles	78.211	Arleta/Panorama City/Sepulveda	106,779	20,789	2,822
Los Angeles	78.2 m	Pasadena South/San Marino/South Pasadena	90,965	6,251	3,491
Los Angeles	78.2 nn	Monterey Park	93,869	23,029	17,549
Los Angeles	78.2 oo	El Monte	120,409	33,679	4,919
Los Angeles	78.2 pp	Hacienda Heights/Industry East/La Habra Heights/Rowland Heights	117,651	10,870	6,947
Los Angeles	78.2 qq	Covina East/Glendora West/West Covina Southeast	123,798	4,915	2,045
Los Angeles	78.2 rr	Altadena/Arcadia West/La Can ada-Fl intridge/Pasadena North	91,781	4,412	1,602
Los Angeles	78.2 ss	Pomona Central	95,805	18,130	2,071
Los Angeles	78.2 tt	Claremont/LaVerne/Pomona North/San Dimas	103,892	4,211	1,139
Los Angeles	78.2 uu	La Mirada	100,910	5,562	1,097
Los Angeles	78.2 vv	Pico Rivera North/Whittier	97,487	8,907	410
Los Angeles	78.2 w	Montebello East/Pico Rivera South/Santa Fe Springs West	78,582	11,254	396
Los Angeles	78.2 xx	Agoura Hills/Brentwood/Calabasas/Malibu/Pacific Palisades/Topanga	120,294	2,033	606
Los Angeles	78.2 yy	Encino/Tarzana/Van Nuys South/Woodland Hills	96,186	4,611	333
Los Angeles	78.2 zz	Reseda	108,851	13,259	2,065
Los Angeles	78.2 aa	Watts/Willowbrook	79,309	10,166	31
Los Angeles	78.2 bb	Compton East	82,804	15,826	241
Los Angeles	78.2 cc	Huntington Park/Slauson-Central	114,468	36,209	809
Los Angeles	78.2 dd	Bell Southwest/Cudahy/Maywood/Vernon	92,764	31,175	360
Los Angeles	78.2 ee	Downey	96,762	8,503	1,882
Los Angeles	78.2 fff	Firestone/Florance	81,407	15,456	64
Los Angeles	78.2 gg	South Central Northeast	87,856	20,825	35
Los Angeles	78.2 hh	Pasadena North Central/Pasadena Northwest	77,265	11,256	912
Los Angeles	78.2 ii	North Long Beach	74,772	7,053	2,775
Los Angeles	78.2 jj	Long Beach West Central	114,515	27,300	7,909
Los Angeles	78.2 kk	Long Beach East/Long Beach Shoreline	107,180	1,558	551
Los Angeles	78.2 lll	Bixby Knolls/Long Beach North Central/Signal Hill	95,639	6,924	3,256
Los Angeles	78.2 m	Chinatown/Downtown/Echo Park South	65,951	24,959	8,508
Los Angeles	78.2 nn	West Adams	102,180	13,955	1,037
Los Angeles	78.2 oo	Lynwood/Paramount	109,237	23,690	951

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Los Angeles	78.2 pp	Pacoima/Sun Valley North	100,840	21,467	879
Los Angeles	78.2 qq	Montebello West/Rosemead/South San Gabriel	86,416	19,107	10,690
Los Angeles	78.2 rr	Artesia/Cerritos/Hawaiian Gardens/Lakewood East	106,537	13,422	6,226
Los Angeles	78.2 ss	South Gate	86,226	21,739	289
Los Angeles	78.2 ttt	Burbank South	95,356	11,527	1,717
Los Angeles	78.2 uu	Athens/Harbor Gateway	84,724	9,460	1,284
Los Angeles	78.2 vv	Diamond Bar/Pomona South/Walnut	101,819	7,846	6,313
Los Angeles	78.2 w	Industry Central/West Covina Southeast	113,092	14,270	3,107
Los Angeles	78.2 xx	Arcadia/Bradbury/Monrovia/Sierra Madre	120,512	10,585	5,514
Los Angeles	78.2 yy	Baldwin Park/Bassett/West Covina West	117,597	19,392	3,579
Los Angeles	78.2 zz	Azusa/Duarte/Irwindale/West Covina North	121,547	11,965	1,907
Los Angeles	78.2 aa	Torrance Southeast	103,050	10,721	4,324
Los Angeles	78.2 bb	Gardina/Torrance Northeast	83,243	8,958	6,354
Los Angeles	78.2 cc	Chatsworth	91,053	6,565	1,787
Los Angeles	78.2 dd	Alhambra/San Gabriel/Temple City	115,975	21,268	15,087
Madera	79.1	Oakhurst-North Fork	19,424	68	8
Madera	79.2	Chowchilla	10,072	488	0
Madera	80	Madera, Madera Southwest, Madera West	57,826	6,336	192
Marin	81	Point Reys National Seashore, Inverness, Bolinas, Stinson Beach	4,312	131	0
Marin	82	Novato	57,371	1,519	398
Marin	83 a	Mill Valley/Sausalito/Tiburon	63,744	741	268
Marin	83 b	Fairfax/San Anselmo/San Rafael	96,911	4,586	723
Mariposa	84	Coulterville	2,250	9	0
Mariposa	85	Mariposa	10,134	93	0
Mariposa	86	Yosemite	1,756	0	0
Mendocino	87.1	Boonville, Navarro, Philo, Yorkville	2,637	195	16
Mendocino	87.2	Mendocino	7,012	11	0
Mendocino	88	Point Arena	3,388	129	0
Mendocino	89	Fort Bragg	10,917	352	22
Mendocino	90	Laytonville, Leggett	3,972	0	0
Mendocino	91	Willits	19,805	372	37
Mendocino	92	Covelo	2,066	6	0
Mendocino	93.1	Hopland, Ukiah	25,877	931	21

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Mendocino	93.2	Redwood-Potter	3,512	53	0
Merced	94	Gustine	6,367	638	0
Merced	95	Dos Palos, Los Banos	25,962	1,851	35
Merced	96	Atwater, Hilmar-Irwin, Livingston-Delhi, Snelling	63,774	6,507	301
Merced	97 a	Central Merced	46,952	2,931	1,657
Merced	97 b	Southwest Merced	26,590	5,828	2,703
Merced	97 c	Planada/LeGrand	6,606	1,397	0
Modoc	98	Alturas	4,008	59	0
Modoc	99	Surprise Valley	3,341	10	0
Modoc	100	Adin-Lookout	787	21	0
Modoc	101.1	Tule Lake/Newell	1,224	27	0
Siskiyou	101.2	Tule Lake	1,450	57	0
Mono	102	Mono North, Topaz, Walker	5,058	91	0
Mono	103	Mono South, Mammoth Lakes	4,785	283	23
Monterey	104	Coastal, Big Sur, Lucial	1,391	10	0
Monterey	105	King City	11,786	2,375	0
Monterey	106	San Ardo	2,740	96	0
Monterey	107	Gonzales, Greenfield, Soledad	25,703	5,774	102
Monterey	108	Carmel Valley, Toro	13,660	278	92
Monterey	109.1	Castroville	16,517	1,548	20
Monterey	109.2 a	North Salinas	102,264	16,992	934
Monterey	109.2 b	South Central Salinas/South Salinas	17,610	790	149
Monterey	110 a	Carmel/Monterey/Pacific Grove	70,580	1,745	486
Monterey	110 b	Del Ray Oaks/Marina/Sand City/Seaside	58,834	3,350	1,669
Napa	III	Angwin, Berryessa, Calistoga, St. Helena	19,786	1,339	29
Napa	112	Napa	85,889	3,327	182
Nevada	113.1	Woldwood	19,529	38	0
Nevada	113.2	Grass Valley/Nevada City	48,788	147	42
Nevada	114	Donner	9,419	240	0
Orange	115.1	Dana Point/San Clemente/San Juan Capistrano	90,656	5,240	354
Orange	115.2 a	Lake Forest/Mission Viejo	82,911	1,986	721
Orange	115.2 b	Coto de Caza/Rancho Santa Margarita/Silverado Canyon/Trabuco Canyon	78,702	1,967	816
Orange	115.2 c	Laguna Beach/Laguna Niguel	120,688	2,740	955

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Orange	116 a	Buena Park/La Palma	80,583	7,058	3,500
Orange	116 b	Santa Ana Central	119,920	48,473	2,296
Orange	116 c	Anaheim West	95,811	10,286	2,567
Orange	116 d	Irvine South/Newport Beach	113,659	2,458	1,213
Orange	116 e	Cypress/Los Alamitos/Rossmoor	99,856	2,538	1,461
Orange	116 f	Fullerton	81,947	5,243	2,299
Orange	116 g	Santa Ana South	87,219	19,775	2,818
Orange	116 h	City of Orange South/Santa Ana North/Tustin	114,372	8,880	1,374
Orange	116 i	Santa Ana West	84,901	19,976	8,536
Orange	116 j	Fountain Valley/Huntington Beach North	107,874	9,320	5,077
Orange	116 k	Brea West/La Habra	75,936	4,566	394
Orange	1161	Anaheim Central	112,483	27,823	2,348
Orange	116 m	Brea East/Placentia/Yorba Linda	118,519	4,121	1,927
Orange	116 n	Anaheim Hills/City of Orange East	92,822	6,292	1,674
Orange	116 o	Irvine Central and North	94,953	4,555	3,369
Orange	116 p	Costa Mesa	84,246	7,582	1,327
Orange	116 q	Anaheim East/City of Orange North	85,784	8,295	1,328
Orange	116 r	Garden Grove/Stanton	122,281	18,812	7,804
Orange	116 s	Westminster	79,433	10,938	6,487
Orange	116 t	Huntington Beach Central	81,463	1,670	639
Orange	116 u	Huntington Beach West/Seal Beach	76,631	1,774	750
Placer	117	Lake Tahoe, Tahoe City	9,247	348	0
Placer	118.1	Colfax	13,833	27	0
Placer	118.2	Donner Summit	1,588	0	0
Placer	119	Auburn	36,278	280	22
Placer	120	Forest Hill-Back Country	4,699	33	0
Placer	121	Roseville, Loomis Basin-Folsom Lake	91,632	1,144	270
Plumas	122	Greenville	3,119	21	0
Plumas	123	Quincy	8,229	19	0
Plumas	124	Portola	4,146	55	0
Plumas	125	Chester	4,124	19	0
Riverside	126	Blythe	13,699	1,370	5
Riverside	127	Chiriaco Summit/Desert Center/Eagle Mountain	1,905	19	0

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Riverside	128	Arabia/Desert Beach/Flowing Wells/Mecca/Thermal	16,993	5,757	50
Riverside	129-1 a	Cathedral City South/Indian Wells/La Quinta/Palm Desert/Rancho Mirage/San G	100,961	4,489	161
Riverside	129.1 b	Desert Hot Springs/Cathedral City North/Palm Springs	60,868	4,196	261
Riverside	129.2	Coachella City/Indio	50,733	12,029	21
Riverside	130	Idyllwild/Pine Cove	9,337	120	0
Riverside	131	Lake Elsinore/Murrieta	105,339	4,140	324
Riverside	132	Hemet-San Jacinto	94,566	3,188	51
Riverside	133	Canyon Lake/Perris/Sun City	87,981	4,288	219
Riverside	134	Bann ing/Beaumont	46,324	2,043	587
Riverside	135 a	Eastside/Fairmont Park/Riverside Downtown/Rubidoux/University	88,236	8,172	803
Riverside	135 b	Edgemont/Orange CrestfWoodcrest	84,360	3,000	846
Riverside	135 c	Casa bla nca/Riverside Central	75,376	3,053	279
Riverside	135 d	Arlington/Corona East/Home Gardens/La Sierra/Riverside Southwest	74,230	5,999	577
Riverside	135 e	Corona North/Jurupa/Norco	76,974	2,700	443
Riverside	135 f	Corona South/Lake Mathews/Mead Valley	76,864	4,417	727
Riverside	135 g	Moreno Valley	85,474	1,987	686
Sacramento	136	Galt	18,931	642	17
Sacramento	137	Isleton	4,905	357	130
Solano	138	Rio Vista	4,372	131	0
Sacramento	139 a	Del Paso Heights/Elverta/Natomas/Rio Linda	108,135	4,501	2,529
Sacramento	139 b	Citrus Heights/Foothill Farms	118,736	1,324	505
Sacramento	139 c	Antelope/North Highlands	90,095	2,105	1,350
Sacramento	139 d	Arden/Carmichael	115,404	1,834	521
Sacramento	139 e	Fair Oaks/Folsom/Gold River/Orangevale/Rancho Cordova North	103,579	1,117	468
Sacramento	139 f	Fruitridge/Oak Park	148,994	15,079	9,055
Sacramento	139 g	East Sacramento/Rancho Cordova South	105,860	3,620	1,997
Sacramento	139 h	Elk Grove/Freeport/Laguna Creek/Pocket	120,346	4,282	2,838
Sacramento	139 i	Land Park/Meadowview/Sacramento Downtown	87,670	7,809	5,117
San Benito	140	Hollister, San Juan Bautista	32,483	2,521	84
San Benito	141	San Benito-Bitterwater	3,969	235	0
San Bernardino	142	Argus/Trona	3,558	60	0
San Bernardino	143	Big River/Needles	7,491	86	0
San Bernardino	144	Twentynine Palms/Yucca Valley	52,767	501	80

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County and Medical Service Study Area
Total Civilian and Linguistically Isolated Populations

COUNTY	MSSA ID	MEDICAL SERVICE STUDY AREA	CIVILIAN POP	POP LING ISO* TOTAL	POP LING ISO* ASIAN
San Bernardino	145 a	Adelanto/Hesperia Northwest/Pinon Hills/Victorville	91,451	2,992	177
San Bernardino	145 b	Apple Valley/Hesperia Central and East	87,285	960	46
San Bernardino	146	Big Bear Lake/Fawnskin/Moorridge/Sugarloaf	20,554	235	0
San Bernardino	147	Blue Jay/Crestline/Lake Arrowhead/Skyforest/Twin Peaks	19,150	267	12
San Bernardino	148	Lytle Creek/Wrightwood	4,967	88	0
San Bernardino	149	Barstow/Daggett/Oro Grande/Yermo	49,588	1,297	120
San Bernardino	150	Baker/Harvard/Newberry Springs	8,900	177	0
San Bernardino	151 a	Chino South	76,460	2,996	1,028
San Bernardino	151 b	Ontario Central and East/Rancho Cucomonga South	89,847	6,344	670
San Bernardino	151 c	Chino North/Montclair/Ontario Southwest	122,819	15,946	1,352
San Bernardino	151 d	Alta Loma/Rancho Cucamonga West/Upland	119,608	3,508	1,185
San Bernardino	151 e	Fontana West/Rancho Cucamonga East/Rialto North	98,998	5,709	891
San Bernardino	151 f	Bloomington/Fontana East/Rialto Central	105,349	6,408	472
San Bernardino	151 g	Rialto Northeast/San Bernardino Northwest	113,930	9,671	1,056
San Bernardino	151 h	Colton/San Bernardino South	77,165	8,351	923
San Bernardino	151 i	Grand Terrace/Highland East/Loma Linda/Redlands North	75,183	4,006	1,476
San Bernardino	151 j	Redlands South/Yucaipa	75,201	1,088	147
San Bernardino	151 k	Highland West/San Bernardino Northeast	85,491	2,916	683
San Diego	152	Borrego Springs/Ocotillo Wells	2,989	139	0
San Diego	153	Pala/Pauma Valley/Valley Center	20,628	1,030	17
San Diego	154	Cuyamaca/Julian/Laguna/Palomar/Pine Valley/Warner Springs	7,088	104	0
San Diego	155	Alpine/Descanso/Japatul	12,873	41	0
San Diego	156 a	Cardiff West/Carlsbad West/Leucadia West/Oceanside Central and West	91,569	9,050	245
San Diego	156 b	Cardiff East/Carlsbad Central/Encinitas Central/Oceanside East	129,598	3,231	582
San Diego	156 c	Carlsbad East/Encinitas East/La Costa/Rancho Santa Fe/San Marcos South	106,657	1,807	366
San Diego	156 d	San Marcos North/Vista East	83,173	7,729	344
San Diego	156 e	Escondido	115,407	7,854	369
San Diego	157	Dulzura/Engineer Springs/Indian Springs/Jamacha/Jamul	9,398	114	28
San Diego	158	Ballena/Ramona/Rosemont/San Diego Country Estates	27,930	840	16
San Diego	159	Buckman Springs/Canyon City/Jacumba/Morena Village/Tecate	5,103	67	41
San Diego	160	Fallbrook/Live Oak Park/Rainbow	55,312	2,320	168
San Diego	161 a	Linda Vista/Mission Beach/Pacific Beach	84,758	5,073	2,805
San Diego	161 b	Clairemont/Kearny Mesa	93,009	3,775	2,433

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San Diego	161 c	Golden Hills/Logan Heights	73,238	20,214	1,623
San Diego	161 d	City Heights/Downtown/Middletown/Oak Park	116,236	16,640	6,546
San Diego	161 e	College Area/Hillcrest/Kensington/Mission Hills/North Park	116,777	4,910	1,643
San Diego	161 f	Lake Murry/La Mesa/San Carlos	109,695	2,474	747
San Diego	161 g	Encanto/Lincoln Acres/National City North/Paradise Hills West	95,958	14,156	3,288
San Diego	161 h	El Cajon	93,403	3,320	440
San Diego	161 i	Spring Valley	88,012	1,519	189
San Diego	161 j	Imperial Beach/San Ysidro/South San Diego	112,389	12,440	992
San Diego	161 k	Chula Vista West	73,963	6,901	571
San Diego	161 l	Lemon Grove/Paradise Hills East	78,864	4,303	2,024
San Diego	161 m	Lakeside/Santee	98,552	1,026	108
San Diego	161 n	Coronado/Ocean Beach/Point Loma	68,203	1,452	116
San Diego	161 o	Allied Gardens/Del Cerro/Mission Valley/Serra Mesa/Tierrasanta	84,742	1,115	576
San Diego	161 p	Mira Mesa/Rancho Penasquitos	115,638	3,955	3,064
San Diego	161 q	Poway/Rancho Bernardo	80,636	1,842	1,134
San Diego	161 r	Del Mar/LaJolla/Sorrento Valley/University City	80,915	1,539	791
San Diego	161 s	Bonita/Chula Vista East/East Lake/Lynwood Hills	75,427	3,207	759
San Francisco	162 a	Chinatown/Inner Richmond/North Beach	127,902	29,599	26,446
San Francisco	162 b	Downtown/Inner sunset/Pacific Heights/Panhandle/Parnassus Heights	112,807	9,383	6,481
San Francisco	162 c	Inner Mission/Potrero Hill/South of Market/Tendedoin	77,066	14,598	7,220
San Francisco	162 d	Lake Merced/Merced Heights/Ocean View	91,877	8,793	5,441
San Francisco	162 e	Outer Richmond/Outer Sunset	74,808	12,355	10,186
San Francisco	162 f	Alemany-Excelsior/Bayview/Hunters Point/Vistacion Valley	108,398	15,637	10,677
San Francisco	162 g	Castro/Haight-Ashbury/Noe Valley/Western Addition	120,406	9,610	3,253
San Joaquin	163	Tracy	42,422	1,636	60
San Joaquin	164	Escalon, Manteca, Ripon	77,373	3,033	261
San Joaquin	165	Linden-Farmington	4,292	423	0
San Joaquin	166	Lodi	64,337	3,487	186
San Joaquin	167	Lockeford	9,083	407	0
San Joaquin	168	Thornton	2,545	415	23
San Joaquin	169 a	Stockton North Central	95,422	11,629	9,820
San Joaquin	169 b	Stockton East and South	91,764	13,848	5,639
San Joaquin	169 c	Stockton Northwest	80,088	3,241	2,539

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San Luis Obispo	170	Atascadero	34,387	191	22
San Luis Obispo	171	Arroyo Grande, Nipomo	58,508	1,905	163
San Luis Obispo	172	San Luis Obispo	45,336	795	195
San Luis Obispo	173	Paso Robles	31,388	771	0
San Luis Obispo	174	North Coast, Morro Bay	34,662	746	102
San Mateo	175	South Coastside, Half Moon Bay, La Honda	23,927	954	38
San Mateo	176 a	Brisbane/Colma/Daly City North/South San Francisco	118,050	12,296	5,461
San Mateo	176 b	East Menlo Park/East Palo Alto/Fair Oaks/Redwood City East	74,756	11,798	828
San Mateo	176 c	Belmont West/Portola Valley/San Carlos West/Redwood City West	113,462	2,219	748
San Mateo	176 d	Daly City South/Pacifica	79,267	4,501	3,141
San Mateo	176 e	Burlingame/Hillsborough/Millbrae/San Bruno/San Mateo North	123,463	8,102	2,848
San Mateo	176 f	Belmont East/Foster City/Redwood Shores/San Carlos East/San Mateo South	108,809	4,798	2,578
Santa Barbara	177	Cuyama	1,206	189	0
Santa Barbara	178	Santa Ynez Valley	19,304	1,193	62
Santa Barbara	179	Eastern portion of Lompoc Valley, Four Corners, Lompoc	44,480	2,490	522
Santa Barbara	180.1	Western portion of Lompoc Valley, Santa Maria Valley, Betteravia, Santa Mar	103,411	8,875	851
Santa Barbara	180.2	Guadalupe	6,062	1,746	180
Santa Barbara	181 a	El Encanto Heights/Goleta/Isla Vista	72,197	3,073	685
Santa Barbara	181 b	Carpinteria/Santa Barbara/Montecito	109,890	8,619	180
Santa Clara	182	Gilroy/Morgan Hill/San Martin	75,036	3,448	277
Santa Clara	183 a	Mountain View Northwest/Palo Alto	90,218	5,442	2,287
Santa Clara	183 b	Berryessa/Milpitas	111,585	11,482	9,711
Santa Clara	183 c	Sunnyvale	120,837	8,091	5,057
Santa Clara	183 d	San Jose Central	107,283	20,142	6,988
Santa Clara	183 e	Alum Rock	118,569	21,041	8,236
Santa Clara	183 f	Cupertino/Saratoga	96,073	5,498	4,682
Santa Clara	183 g	Cambrian East/Willow Glen	102,540	2,879	1,460
Santa Clara	183 h	San Jose South	76,050	8,530	5,245
Santa Clara	183 i	Almaden/Santa Teresa	118,606	4,012	2,579
Santa Clara	183 j	Alviso/San Jose West/Santa Clara	86,195	7,926	2,460
Santa Clara	183 k	Evergreen	76,765	6,422	4,977
Santa Clara	1831	Los Altos/Mountain View Southeast	82,971	3,547	1,780
Santa Clara	183 m	Cambrian West/Campbell South/Los Gatos/Monte Sereno	95,013	2,045	1,193

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Santa Clara	183 n	Campbell North/Santa Clara	111,708	5,880	3,460
Santa Cruz	184.1	Watsonville	59,841	9,071	446
Monterey	184.2	Pajaro	14,935	1,933	85
Santa Cruz	185 a	Boulder Creek/FeltonlScotts Valley	69,793	2,706	362
Santa Cruz	185 b	Santa Cruz/Twin Lakes	58,876	437	128
Santa Cruz	185 c	Capitola/Aptos/Rio del Mar	35,177	373	60
Shasta	186	Southwest Shasta, French Gulch, Whiskeytown	3,646	6	0
Shasta	187	Sacramento Canyon, Castella, Lakehead, O'Brien	1,709	0	0
Shasta	188	Central Shasta, Montgomery Creek, Oak Run, Round Mountain, Shingletown, Whi	9,405	15	0
Shasta	189.1	Southern portion of Redd ing-Anderson, Anderson, Cottonwood	24,780	91	18
Shasta	189.2	Central and Northern portion of Redd ing-Anderson, Redding, Pine Grove, Cent	97,560	1,253	855
Shasta	190	East Shasta, Burney, Cassel, Fall River Mills, Hat Creek, McArther	8,104	95	0
Sierra	191	East Sierra	2,000	0	0
Sierra	192	West Sierra	1,288	0	0
Siskiyou	193	Happy Camp	2,876	65	0
Siskiyou	194	Etna, Fort Jones	5,095	8	0
Siskiyou	195	Montague, Yreka	14,262	95	6
Siskiyou	196	Hornbrook-Hilt	717	0	0
Siskiyou	197	Mount Shasta, Weed	12,238	118	40
Siskiyou	198	Dunsmuir	2,703	20	0
Siskiyou	199	McCloud-Medicine Lake	1,884	7	0
Siskiyou	200	Butte Valley, Dorris	1,815	28	0
Solano	201	Dixon	14,109	1,124	73
Solano	202	Vacaville	71,333	1,471	193
Solano	203	Fairfield-Suisun	103,355	2,615	1,120
Solano	204	Vallejo	134,085	4,620	2,435
Sonoma	205	Healdsburg, Geyserville	29,347	1,231	27
Sonoma	206	Cloverdale	11,016	536	0
Sonoma	207	Russian River-Coastal	22,708	320	8
Sonoma	208	Sonoma	35,508	1,114	53
Sonoma	209	Petaluma	100,575	2,475	413
Sonoma	210	Santa Rosa, Sebastopol	183,459	5,875	1,434
Stanislaus	211	Oakdale	19,832	618	29

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Stanislaus	212	Turlock	55,861	4,800	93
Stanislaus	213	Newman	19,533	2,181	114
Stanislaus	214	Hughson	20,112	1,027	12
Stanislaus	215 a	Modesto West/Salida	76,342	3,455	1,286
Stanislaus	215 b	Modesto East/Riverbank	78,335	2,393	588
Stanislaus	215 c	Ceres	95,948	10,879	3,476
Sutter	216	Meridian-Robbins	1,745	167	0
Sutter	217	South Sutter	2,938	169	0
Sutter	218.1	Yuba City	52,412	2,717	325
Yuba	218.2	Marysville	50,143	2,360	1,467
Tehama	219	West Tehama	2,929	26	0
Tehama	220	East Tehama	4,709	73	0
Tehama	221	Red Bluff	27,427	528	21
Tehama	222	Corning, Southwest portion of East Tehama, Los Molinos	13,880	235	10
Trinity	223	Lower Trinity, Helena, Salyer	2,194	8	0
Trinity	224	Weaverville, Trinity Center, Lewiston	6,645	5	0
Trinity	225	Hayfork, Forest Glen, Peanut	3,164	11	0
Trinity	226	Mad River, Ruth, Zenia	883	0	0
Tulare	227	Dinuba, Orosi-Culter	37,119	6,834	335
Tulare	228	Exeter, Ivanhoe, Lindsay	39,741	4,233	145
Tulare	229	Woodlake-Three Rivers	11,744	1,502	65
Tulare	230	Earlimart, Pixley, Tipton	20,488	4,680	326
Tulare	231	Porterville, Strathmore, Terra Bella	65,751	6,247	1,173
Tulare	232	Springville-Johnsondale	636	0	0
Tulare	233 a	Visalia	87,867	5,580	2,215
Tulare	233 b	Tulare	44,344	3,311	249
Tuolumne	234.1	Sonora	14,161	70	0
Tuolumne	234.2	Tuolumne City	16,162	ill	0
Tuolumne	235	Groveland	3,548	0	0
Tuolumne	236	Stanislaus-Yosemite	10,411	35	0
Ventura	237	Los Padres	819	97	0
Ventura	238	Meiners Oaks/Oak View/Ojai	28,194	622	0
Ventura	239.1	Santa Paula	27,733	3,237	34

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Ventura	239.2	Fillmore/North Fillmore/Piru	15,431	1,896	23
Ventura	239.3	Moorpark	26,673	1,061	184
Ventura	240 a	Simi Valley	112,357	2,635	840
Ventura	240 b	Thousand Oaks	111,228	3,322	564
Ventura	241 a	Camarillo/Oxnard South/Port Hueneme	77,221	2,953	619
Ventura	241 b	Oxnard Central	112,645	19,065	988
Ventura	241 c	Oxnard West/Ventura South	70,212	2,899	501
Ventura	241 d	Ventura North	76,733	2,978	291
Yolo	242	Winters	6,273	628	0
Yolo	243	Esparto	3,673	137	5
Yolo	244	Davis	46,776	1,201	753
Yolo	245	Clarksburg	33,008	2,415	1,001
Yolo	246.1	Woodland	41,946	2,405	121
Yolo	246.2	Knights Landing	3,142	187	9
Yuba	247	Yuba Foothills	4,389	34	0
Yuba	248.1	Wheatland	2,396	67	2
Placer	248.2	Lincoln	13,709	291	0

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NAMES: Getting them right

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There is one simple, sure-fire way for you to ensure you get the names right, in all references, of Asian and Asian Pacific American subjects. Ask them their personal preferences.

This point is especially important with new immigrants, because some may still list their names in the style of their homeland (often, family name listed first) while others may have already adopted American usages (family name listed last).

But it also is a worthwhile practice to inquire about name preferences of Asians still in Asia who have long-standing associations with this country. They-or the American media-may have adopted Anglicized usages. For example, former South Korean President Park Chung Hee (family name of Park listed first) was often named in the American press as Chung Hee Park.

Most Asian Pacific Americans who have been in this country for awhile will list their names in the American style-but you should always ask the preference.

Based on discussions with writers, editors and other experts, publications such as the Los Angeles Times have set their own style rules for Asian Pacific name usages.

While it is important for you to know your own organization's style, here are some general guidelines about traditional name usage in Asian Pacific cultures:

Chinese - Most Chinese names consist of two parts, a family name followed by a personal name. It remains a sound practice to check individuals' preferences as to the order they wish the parts of their name listed, as well as whether their personal name should be hyphenated, two separate parts or run together, if the personal name has two syllables.

Chinese from the People's Republic of China are likely to use Pinyin spellings (Mao Zedong) for all proper names. Ethnic Chinese from Hong Kong, Taiwan, Singapore and other places generally use the old Wade-Giles spellings (Mao Tse-tung).

Ethnic Chinese from countries other than the People's Republic, who live in the United States, may have a preferred spelling that is a variant of a standard family name (Wong instead of Wang, Lee rather than Li, Loo rather than Lu) . Or they may have a Western given name, retaining a couple of initials to stand for part of their Chinese name (Timothy T.C. Wong).

In Pinyin style, the personal name generally is not hyphenated (Zhao Ziyang, Lui Binyan, Mao Zedong), while Wade-Giles style generally does use hyphens (Wang Mao-hsin or Liu Mei-lai).

Married women generally adopt their husbands' names, although not in all cases, especially in the People's Republic of China. It would be inappropriate, for example, to refer to Chou En-lai's widow, Deng Yingchao, as Mrs. Chou or Madame Chou.

Common Chinese family names include: *Chan, Chang, Chiang, Chin, Chow, Chung, Lee, Louie, Lum, Wong and Woo.* Generally, the usage of Chinese names is: *Chiang Ching-kuo, Mr Chiang, Mrs. Chiang.*

Japanese-While most Japanese names consist of a family name, followed by a personal name, it remains a sound practice to double-check individuals' preferences as to the order they wish the parts of their name listed. (Most western publications, though, still Anglicize the order, listing personal name first, family name second.) Married women adopt their husbands' names.

Common Japanese names include: *Kawaguchi, Nakamura, Tanaka, Watanabe and Yamamoto*. Generally, the usage of Japanese names is: *Yamamoto Kenji, Mr. Yamamoto, Mrs. Yamamoto; Mishima Yukio, Mr. Mishima, Mrs. Mishima.*

Koreans-Most Korean names consist of a family name followed by a two-part personal name. Check to be sure of the individual's personal preference as to name order, and whether the parts are hyphenated, run together or separate. Married women in Korea usually do not adopt their husbands' names, but Korean American women usually do. Many Korean Americans have already switched the order of their names so that their family name is last: *You-Kyong Kim, Ms. Kim.*

Kim, Park and Lee are common Korean family names. Generally, then, the usage of Korean names is: *Rho Tae Woo, Mr. Rho, Mrs. Rho; Kim Il Sung, Mr. Kim, Mrs. Kim; Chun Doo, Hwan, Mr. Chun, Mrs. Chun.* But: *Syngman Rhee, Mr. Rhee, Mrs. Rhee.*

Asian Indians-Most Asian Indian names follow standard, Anglicized usages with three important variances: In South India, two initials are used (*V. V. Giri*); the middle initial is generally regarded as an important part of an individual's identity (*Moraji R. Desai*); women's names consist of a first name, the initial of their father's first name and the surname (*Indira J. Nehru* is the daughter of the late *Jawaharal Nehru*; after marriage, she became Indira F. Ghandi, the initial standing for her husband's first name).

Pandit (scholar), Maulana (priest) and Sardar (nobleman or military officer) are commonly used as titles, though Pandit also may be a surname. Singh is a common Sikh family name.

Vietnamese-The first name given in Vietnamese names is the family name: Nguyen Van Thieu belongs to the Nguyen family; Ngo Dinh *Nhu* and *Ngo* Dinh Diem belonged to the *Ngo* family. But individuals are commonly referred to by their personal names, listed last: Pham Van Dong, Mr. Dong, Mrs. Dong; Nguyen Cao Ky, Mr. Ky, Madame Ky.

There are a small number-roughly a dozen-common Vietnamese family names (54% of all Vietnamese are named Nguyen; 31 % are named Tran, Le, Pham, Vu, Ngo, Do, Hoang, Dao, Dang, Duong or Dinh, the Los Angeles Times stylebook notes). Van is a common middle name for men; Thi is a common middle name for women. Married women retain their family name but it is appropriate to identify them by using Mrs. and the last part of their husband's names (see previous examples).

There is one important exception to these usage suggestions: the late Ho Chi Minh (a nom de guerre for "He Who Enlightens"); Ho is the preferred second reference.

Cambodians-Most Cambodians list family name first, personal name second. Middle names are rare. It, generally, is appropriate to use both name parts on second reference: Premier Pol Pot, Mr. Pol Pot; Keo Saroeun, Mr. Keo Saroeun. Married women retain their family name but it is appropriate to identify them using Mrs. and their husband's personal names (Mrs. Pol, Mrs. Keo). Exception: Norodom Sihanouk, Prince Sihanouk.

Thais-Most Thai names have just two name parts, family name last. But spellings of the parts may be exceptionally long by Western standards. Thais tend to be known by their personal name, listed first,

even on second reference: *Prapass Charusathira, Mr. Prapass, Mrs. Prapass; Prem Tinsulanonda, Mr. Prem, Mrs. Prem.* Thai royal names actually are written as one long Thai word and are broken up only for the convenience of foreigners. They usually consist of seven syllables; the break usually occurs after the third syllable.

Laotians-Most Laotians list a family name first and a personal name second. Spellings of the name parts may be long by Western standards. Except for royalty, most Laotians should be described on second reference by their family name, listed first: *Kaysone Phomvihan, Mr. Kaysone, Mrs. Kaysone; Kong Le, Mr. Kong, Mrs. Kong.* Married women adopt their husbands' family name and should be referred by them accordingly. The full name of Laotian royalty should be used on all references: Prince *Souvanna Phouma, Mr. Souvanna Phouma;* Prince *Souphanouvong, Mr. Souphanouvong.*

Hmong - Most Hmong names are brief, with two monosyllabic parts, the family name listed first and the personal name next. It generally is appropriate on second reference to use both name parts: *Yang Chang, Mr. Yang Chang, Mrs. Yang Chang.* Married women retain their family names, though it is appropriate to call them Mrs. and use their husband's name. Common family names include: *Chang, Chue, Fang, Her, Khang, Kue, Lor, Lee, Moua, Thao, Vang, Vue, Xiong* and *Yang.*

Indonesians - Most Indonesian names have two parts, although some, including President Suharto, use only one. In most cases it is appropriate to use the last part of the name on second reference: *President Sukarno, Mr. Sukarno, Mrs. Sukarno,- A.H. Nasution, Mr. Nasution, Mrs. Nasution; Ali Sastroamidjojo, Mr. Sastroamidiojo, Mrs. Sastroamidjojo.*

Many Indonesians have Muslim names, which have their own special usages. If, for example, a filial indicator such as *bin* (meaning "son of") appears, use the last part of the name before the indicator as a second reference. If no such filial indicator appears, use the last part of the name as a second reference. Names including *Abu* or *Abdul* should use that word plus the word immediately following as a second reference. Some Muslim names include a place name. The part of the name preceding the place name should be used on second reference: *Abdullah Udjong Buloh, Mr. Abdullah.*

Malaysians-Most Malaysians do not use surnames; their names are short and generally should be used in full on second reference: *Mahathir bin Mohammed, Mr. Mahathir (bin* meaning "son of"). As in Burma, honorifics (including such terms as *Datuk, Dato, Tunku, Tun, Tan and Tan Sri)* often accompany name parts and should be used sparingly, especially when listed with Western titles: Prime Minister *Hussein bin Onn, Datuk Hussein bin Onn, Mr. Hussein.*

Special care is required in handling names of Malaysian Chinese; their names follow personal preference. It also is necessary to use care in handling Malaysians with Muslim names, which customarily carry a filial indicator, such as *bin.* In these cases, only the name parts preceding the indicator should be used on second reference: *Hussein bin Onn, Mr. Hussein, Mrs. Hussein,- Abdul Razak bin Hussein, Mr. Abdul Razak, Mrs. Abdul Razak.*

Burmese-Most Burmese names consist of two, one-syllable parts. In such cases, use the full name on second as well as first reference. When the name consists of more than three parts, use the last two on second reference. Use care with Burmese names, which contain honorifics among them, including: *Daw* for older women; *Maa* for younger women; and *Naw, Saw, U* and *Maung* for men. Such honorifics may be appropriate on first reference, when not piled atop another title: U *Ne Win* or President *Ne Win.* But drop the honorifics on second reference. Maung and U also are either honorifics or name elements: *Maung U Shan Maung, Mr. Shan Maung.*

Examples of Asian American Web Sites

General sites with many links

Asian American Cybernauts
http://www.netasia.com/~ebihara/wataru_aacyber.html

Netasia
http://www.netasia.com

Asian American Resources
http://www.mit.edu:8001/afs/athena.mit.edu/user/i/r/irie/www/aar.html

ABCFlash
http://www.abcflash.com/links/

A Magazine
http://www.amagazine.com/

Asian Community Online Network
http://www.acon.org/acon/

Examples of sites for individual groups

National Japanese American Historical Society (being revised)
http://www.nikkeiheritage.org/

Kimchinet - the information network for Korean-Americans
http://www.kimchinet.com/

Southeast Asian Archive
http://pitcairn.lib.uci.edu/sea/seahome.html

Chinese Historical and Cultural Project (Santa Clara County)
http://www.chcp.org/

Filipino American Center of San Francisco Public Library
http://sfpl.lib.ca.us/infcenter/index. html

Academic sites

UC Berkeley Ethnic Studies Library
http://www.lib.berkeley.edu/Collections/Ethnic/

includes links to other Ethnic Studies Programs

UCLA Asian American Studies Center Online
http://www.sscnet.ucla.edu/aasc/

Kansas State University, American Ethnic Studies
http://www.ksu.edu/ameth/

San Francisco State University, College of Ethnic Studies
http://www.sfsu.edu/~bulletin/current/col-eth.htm

American Studies Web - Race and Ethnicity Resources
http://www.georgetown.edu/crossroads/asw/asianam.html

American Political Science Association - Organized Section on Race, Ethnicity and Politics ...
http://www.providence.edu/polisci/rep/

Association for Asian American Studies
www.aasp.cornell.edu/aaas/

Other

Asian American Literature
http://www.unc.edu/~jshields/aa.lit.html

Asian American Writers Workshop
http://www.pan ix.care/~ aaww/lin ks/

Asian-Pacific American Heritage Month presidential proclamation 5/6/96
http://www.sandiego-online.com/forums/chinese/htmls/asianpac.htm

Government sites

Index to Federal government web sites
http://www.lib.lsu.edu/gov/fedgov.html

also check Yahoo (www.yahoo.com) under "government agencies")

Bureau of the Census
http://www.census.gov

Asian and Pacific Islander Populations
http://www.census.gov/population/www/socdemo/race/api.html

Immigration and Naturalization Service
http://www.ins.usdoj.gov

Department of Justice - Civil Rights Division
http://www.usdoj.gov/crt/crt-home.html

United States Commission on Civil Rights
http://www.usccr.gov/index.html

Department of Education
http://www.ed.gov/

Resources about the Internet

UC Berkeley Teaching Library Internet Tutorial
http://www.lib.berkeley.edu/TeachingLib/Guides/Internet

includes tutorial, detailed searching instructions for search tools, glossary of Internet terms, links to electronic style guides, etc.

Thinking Critically about World Wide Web Resources
by Esther Grassian

http://www.capecod.net/Wixon/critical.htm

World Wide Web (resources for managers of library web servers)
http://sunsite.berkeley.edu/Web/

includes style guides for web design, resources, and information about Web4Lib, a listserv for library-based World Wide Web managers

List of Internet Service Providers by zip code
http://thelist.internet.com/areacode.html

with thanks to Teresa Ashley and many others who contributed sites and to Joe Barker for Internet training materials
4/98 clee

ASIAN AND INDIAN LANGUAGE MATERIALS VENDORS

Compiled as a Cooperative Collection Development Project of the Greater Bay Area Region II Major Urban Resources Libraries

May 1998

** CAMBODIAN **

VENDOR	COVERAGE	DELIVERY	CATALOG	STAFF ASSISTANCE
Bayon market & Giftshop A Khmer Art Center 1181 E. 10th Street Long Beach, CA 90813 (562) 599-3120 FAX (562) 599-2337	Cambodian books, cassettes, CDs and videos	Mail order	Yes (in Cambodian, some English)	No

** CHINESE **

VENDOR	COVERAGE	DELIVERY	CATALOG	STAFF ASSISTANCE
Chiao Liu Publication Trading Company P.O. Box 50324 Sai Ying Pun Hong Kong	Chinese books, cassettes, CDs.	Mail order	Yes (in Chinese)	
Cypress Book Co. 3450 Third Street Unit 4B San Francisco, CA 94124	Chinese books, CD's, cassettes. Mainland China	Off-shelf		
Eastwind 1435 A Stockton Street San Francisco, CA 94133 (415) 781-3331 FAX (415) 772-5885	Chinese books, Cassettes, CD's, videos, some CDROMs. Mainland, Hong Kong & Taiwan	Off-shlef	No	Yes

** CHINESE **

VENDOR	COVERAGE	DELIVERY	CATALOG	STAFF ASSISTANCE
Evergreen 136 S. Atlantic Boulevard Monterey Park, CA 91754 (818) 281-3622	Chinese Books. Hong Kong & Taiwan	Mail order	Yes (in Chinese)	
Kingston Culture Plaza, Inc. 228 W. Valley Blvd., #104 Alhambra, CA 91803 (818) 570-1277	Chinese materials	Mail order	No	
Man's Company 745A Clay Street San Francisco, CA	Chinese CDs, cassettes Hong Kong & Taiwan	Off-shelf	No	Yes
Mandarin Language and Cultural Center 1663 Lundy Avenue, #B San Jose, CA 95131 (408) 441-4667 FAX (408) 441-4669	Chinese books, cassettes, videos, Taiwan. Large Children's selection.	Mail order Off-shelf NA	Publisher's catalogs (in Chinese)	Manager can assist
Nan Hai Co. Inc. 510 Broadway, Ste 300 Millbrae, CA 94030 (415) 259-2318	Chinese videos from mainland China	Off-shelf Mail order	Yes (in Chinese)	
Pan Asian Publication 29564 Union City Blvd. Union City, CA 94587 (510) 475-1185 FAX (510) 475-1489	Chinese, Japanese, Korean, and southeast Asian books. Romanized book cards available.	Off-shelf Mail order	Yes, with annotations in English	Yes

** CHINESE **

VENDOR	COVERAGE	DELIVERY	CATALOG	STAFF ASSISTANCE
Sino-American Books & Arts Co. 751 Jackson Street San Francisco, CA 94133 (415) 421-3345 FAX (415) 421-3345	Chinese books, videos. Taiwan. ESL videos in Chinese	Off-shelf	No	Only on Saturdays
Tai Seng Video Marketing or Seng, Tai Video Mrktng. 170 S. Spruce Ave., Ste. 200 S. San Francisco, CA 94080 (800) 888-3836 FAX (650) 871-2392	Chinese media.	Mail order	Yes	
V & W Culture Co. 18850 Norwalk Boulevard Artesia, CA 90701 (562) 865-8882 FAX (562) 865-5542	Chinese books, CDs, videos. Taiwan and Hong Kong	Mail order	Yes (in Chinese)	
Wong's TV-Radio Service 59 Waverly Place San Francisco, CA 94108 (415) 781-0535 FAX (415) 781-0535	Chinese cassettes, CDs. Hong Kong & Taiwan	Off-shelf	No	Yes
World Books 824 Stockton Street San Francisco, CA (415) 397-8473	Chinese books, cassettes, CDs, some videos.	Off-shelf	No	No

** CHINESE **

VENDOR	COVERAGE	DELIVERY	CATALOG	STAFF ASSISTANCE
World Journal Bookstore MILLBRAE (worjl) 231 Adrian Road Millbrae, CA 94030 (800) 906-8111 FAX (415) 692-8665	Chinese magazines & newspapers			
World Journal, SAN JOSE 1663 Lundy Ave., Suite L San Jose, CA 95131 (408) 441-8806 FAX (408) 441-8807	Chinese books & media	Mail order Off-shelf		

** INDIAN **

VENDOR	COVERAGE	DELIVERY	CATALOG	STAFF ASSISTANCE
Far Eastern Books (faren) P.O. Box 846 Adelaide St. Station Toronto, Ontario Canada M5C 2K1 (800) 291-8886 FAX (905) 479-2988	Indian Language materials			

** JAPANESE **

VENDOR	COVERAGE	DELIVERY	CATALOG	STAFF ASSISTANCE
Japan Publication Trading Corporation P.O. Box 5030 Tokyo International Tokyo, 100-131 Japan FAX 81-03-3292-0410	Japanese books	Mail order	Yes	
Japan Video 1737 Post Street San Francisco, CA 94115 (415) 563-5220 FAX (415) 563-5454	Japanese videos	Off-shelf	No	Yes
Kinokuniya 1581 Webster Street San Francisco, CA 94115 (415) 567-7625 FAX (415) 567-4109	Japanese books, cassettes, CDs, some videos, magazine subscriptions	Off-shelf	No	Yes
Kinokuniya Bookstores of America Co., Ltd.-San Jose 675 Saratoga Avenue San Jose, CA 95129 (408) 252-1300 FAX (408) 252-2687	Japanese books & subscriptions			

** JAPANESE **

VENDOR	COVERAGE	DELIVERY	CATALOG	STAFF ASSISTANCE
Taiyo-Do Record Shop Japan Center 1737 Post Street #11A San Francisco, CA 94115 (415) 885-2818 FAX (415) 885-0727	Japanese CDs and cassettes	Off-shelf	No	Yes

** KOREAN **

VENDOR	COVERAGE	DELIVERY	CATALOG	STAFF ASSISTANCE
Jeong-Eum-Sa Imports, Inc. Korean Books 1404 South Main St. #201 Los Angeles, CA 90015 (213) 745-7784 FAX (213) 745-7782	Korean books, videos, cassettes, CDROMs, magazine subscriptions A & J	Mail order	Yes (in Korean and English)	Yes
San Francisco Korean Bookstore 5633 Geary Boulevard San Francisco, CA 94121 (415) 221-4250 FAX (415) 221-2155	Korean books, videos, cassettes, A & J	Off-shelf	Yes (monthly new book list)	Yes

** KOREAN **

VENDOR	COVERAGE	DELIVERY	CATALOG	STAFF ASSISTANCE
San Jose Christian Book Ctr. 1082 E. El Camino Real #3 Sunnyvale, CA 944087 (408) 246-2300 FAX (408) 246-8996	Korean books, videos cassettes, CDROMs. A & J	Off-shelf	Yes (in Korean)	Yes

** MID-EASTERN **

VENDOR	COVERAGE	DELIVERY	CATALOG	STAFF ASSISTANCE
Daya Imports & Supplies, Inc. Box 72031 Pine Valley Postal Outlet Woodbridge, Ontario VCanada L4L 8N8 (416) 726-5311 FAX (905) 851-3494	Hindi, Gujarati, Punjabi, Urdu books	Mail order	Yes	
Multicultural Books & Videos 28880 Southfield Road Suite 183 Lathrup Village, MI 48076 (810) 559-2676 FAX (810) 559-2465	Hindi, Gujarati, Punjabi, Urdu books and videos	Mail order		

** PERSIAN **

VENDOR	COVERAGE	DELIVERY	CATALOG	STAFF ASSISTANCE
Jahan Book Co. 5516 Westbard Avenue Bethesda, MD 20816 (301) 657-1412 FAX (301) 654-1330	Persian Language materials.			
Royal Store 1602 Washington Boulevard Fremont, CA 94539 (510) 668-1107 FAX (510) 668-1107	Persian media			

** TAGALOG **

VENDOR	COVERAGE	DELIVERY	CATALOG	STAFF ASSISTANCE
Magat Enterprises 3139 Alum Rock Avenue San Jose, CA 95127 (408) 251-8504 FAX (408) 251.6214	Tagalog media			
Sulu Arts & Books 465 6th Street San Francisco, CA 94103 (415) 777-2451 FAX (415) 777-4676	Limited Tagalog books, English books on the Philippines, videos	Off-shelf	Yes	Yes

** VIETNAMESE **

VENDOR	COVERAGE	DELIVERY	CATALOG	STAFF ASSISTANCE
Dai Nam 551 W. Ardan Avenue P.O. Box 4219 Glendale, CA	Vietnamese books	Mail order	Yes (in Vietnamese)	No
Hong Bang Thu Xa 1692 Tully Road Suite 16 San Jose, CA 95122 (408) 270-0865	Vietnamese books, CDs, and videos	Off-shelf		
Langvan of Canada, Inc. P.O. Box 218 Station "U" Toronto Ontario Canada M8Z 5P1 (905) 607-8010 FAX (905) 607-8011	Vietnamese books & subscriptions			
May Hong Bookstore 602 E. Santa Clara #160 Santa Clara, CA 95112 (408) 971-9808 FAX (408) 971-9808	Vietnamese materials			
Mo Lang Bookstore 774 Geary Street San Francisco, CA 94109 (415) 673-8115	Vietnamese books, CDs and videos	Off-shelf		

** VIETNAMESE **

VENDOR	COVERAGE	DELIVERY	CATALOG	STAFF ASSISTANCE
Pho Dem 2519 S. King Road San Jose, CA 95122 (408) 238-8638 FAX (408) 238-8638	Vietnamese CD's, cassettes, videos, and other language materials			
The Gioi Publishing (Formerly: Hong Bang Bookstore) 2471 Alvin Avenue San Jose, CA 95121 (408) 270-0865 FAX (408) 238-0106	Vietnamese language & bilingual books & media on an as needed basis from wharehouse located in San Jose.			
Toan Thu Bookstore 2115 Pedro Avenue Milpitas, CA 95035 (408) 945-7959 FAX (408) 942-6604	Vietnamese books, cassettes, CDs, and videos	Off-shelf	No	No